Mokhtaser

SAHIH MUSLIM

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Volume 4

Chapter 33: EXCELLENCE OF OBSERVING FAST FOR THREE DAYS DURING EVERY MONTH. AND FASTING ON THE DAY OF 'ARAFA AND 'ASHURA AND MONDAY AND THURSDAY

Book 6, Number 2600:

Mu'adha al-'Adawiyya reported that she asked 'A'isha, the wife of the Apostle of Allah (may peace be upon him), whether the Messenger of Allah (may peace be upon him) observed fasts for three days during every month. She said: Yes I said to her: Which were (the particular) days of the month on which he observed fast? She said: He was not particular about the days of the month on which to observe fast.

Book 6, Number 2601:

'Imran b. Husain (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) said to him (or he said to another person and he was listening to it): O, so and so, did you observe fast in the middle of the month? He said: No. Thereupon he (the Messenger of Allah) said: When you break it, then observe fast for two days.

Book 6, Number 2602:

Abu Qatada reported that a person came to the Apostle of Allah (may peace be upon him) and said: How do you observe fast? The Messenger of Allah (may peace be upon him) felt annoyed. 1560 When 'Umar (Allah be pleased with him) noticed his annoyance, he said: We are well pleased with Allah as our Lord, with Islam as our Code of Life, and with Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and that of His Messenger. 'Umar kept on repeating these words till his (the Prophet's) anger calmed down. Then Umar said: Messenger of Allah. what is the position of one who perpetually observes fasts? Thereupon he said: He neither fasted nor broke it, or he said: He did not fast and he did not break it. He said: What about him who observes fast for two days and breaks one day. There- upon he said: Is anyone capable of doing it? He ('Umar) said: What is the position of him who observes fast for a day and breaks on the other day? Thereupon he (the Holy Prophet) said: That is the fast of David (peace be upon him). He ('Umar) said: What about him who observes fast one day and breaks it for two days. Thereupon he (the Messenger of Allah) said: I wish, I were given strength to observe that. Thereafter he said: The observance of three days' fast every Month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years. and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year.

Book 6, Number 2603:

Abu Qatada al-Ansari (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) was asked about his fasting. The Messenger of Allah (may peace be upon him) felt annoyed. Thereupon 'Umar (Allah be pleased with him) said: We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother David (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me, (and he further) said: Three days' fasting every month and of the whole of Ramadan every year

is a perpetual fast. He was asked about fasting on the day of 'Arafa (9th of Dhu'I-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon be said: It expiates the sins of the preceding year. (Imam Muslim said that in this hadith there is a) narration of Imam Shu'ba that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in reporting).

Book 6, Number 2604:

This hadith has been narrated by Shu'ba with the same chain of transmitters.

Book 6, Number 2605:

This hadith has been narrated by Ghailan b. Jarir with the same chain of transmitters, but with one variation, that there has been made mention of Monday and not of Thursday.

Book 6, Number 2606:

Abu Qatada Ansari (Allah be pleased with him) reported that Allah's Massenger (may peace be upon him) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.

Chapter 34: FASTING IN THE MONTH OF SHA'BAN

Book 6, Number 2607:

'Imran b. Husain (Allah be pleased with them) reported Allah's Messenger (may peace he upon him) having said to him or to someone else: Did you fast in the middle of Sha'ban? He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days.

Book 6, Number 2608:

Imran b. Husain (Allah be pleased with them) reported that Allah's Apostle (way peace heupon him) said. to a person: Did you observe any fast in the middle of this month (Sha'ban)? He said: No. Thereupon the Messenger of Allah (may peace be upon him) said: Fast for two days instead of (one fast) when you have completed (fasts of) Ramadan.

Book 6, Number 2609:

'Imran b. Husain (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) said to a person: Did you observe fast in the middle of this month. i. e. Sha'ban? He said: No. Thereupon he said to him: When it is the end of Ramadan, then observe fast for one day or two (Shu'ba had some doubt about it) but he said: I think that he has said: two days.

Book 6, Number 2610:

This hadith is narrated by 'Abdullah b. Hani b. Akhi Mutarrif with the same chain of transmitters.

Chapter 35: EXCELLENCE OF THE FAST OF MUHARRAM

Book 6, Number 2611:

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The most excellent fast after Ramadan is God's month. al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.

Book 6, Number 2612:

Abu Huraira (Allah be pleased with him) reported that he (the Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said: Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram.

Book 6, Number 2613:

A hadith like this has been reported from the Apostle of Allah (may peace be upon him) by 'Abd al-Malik with the same chain of transmitters in connection with fast.

Chapter 36: EXCELLENCE OF OBSERVING FAST FOR SIX DAYS IN THE MONTH OF SHAWWAL AFTER RAMADAN

Book 6, Number 2614:

Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually.

Book 6, Number 2615:

Abu Ayyub al-Ansari reported (through another chain of transmitters): I heard Allah's Messenger (may peace be upon him) saying like this.

Book 6, Number 2616:

Abu Ayyub reported a hadith like this (through another chain of transmitters).

Chapter 37: EXCELLENCE OF LAILAT-UL-QADR AND EXHORTATION TO FIND IT

Book 6, Number 2617:

Ibn 'Umar (Allah be pleased with them) reported that some persons among the Companions of the Apostle of Allah (may peace be upon him) were shown Lailat- ul-Qadr while sleeping in the last week (of Ramadan). Thereupon Allah's Messenger (may peace be upon him) said: I see that your dreams agree regarding the last week; so he who wants to seek it should seek it in the last week (during the night).

Book 6, Number 2618:

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: Seek Lailat-ul-Qadr in the last week (of Ramadan).

Book 6, Number 2619:

Salim reported on the authority of his father that a person saw Lailat-ul- Qadr on the 27th (of Ramadan). Thereupon Allah's Apostle (may peace be upon him) said: I see that your dreams agree regarding the last ten (nights of Ramadan). So seek it on an odd number (of these ten nights).

Book 6, Number 2620:

Salim b. 'Abdullah b. 'Umar reported that his father said: I heard Allah's Messenger (may peace be upon him) as saying: So far as Lailat-ul-Qadr is concerned. some persons among you have seen it (in a dream) in the first week and some persons among you have been shown that it is in the last week; so seek it in the last ten (nights).

Book 6, Number 2621:

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Seek it (Lailat-ul-Qadr) in the last (ten nights). If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last week.

Book 6, Number 2622:

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: He who is anxious to seek it (Lailat-ul-Qadr) should seek it in the last ten (nights of Ramadan).

Book 6, Number 2623:

'Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: Seek the time of Lailat-ul-Qadr in the last (ten nights), or he said: in the last nine (nights).

Book 6, Number 2624:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: I was shown Lailat-ul-Qadr; then some members of my family awoke me up, then I was caused to forget it. So seek it in the last week. Harmala said: (The Holy Prophet did not say:" I was made to forget," but he stated):" But I forgot it."

Book 6, Number 2625:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) spent in devotion (in i'tikaf) the middle ten nights of the month of Ramadan, and when twenty nights were over and it was the twenty-first night, he went back to his residence and those who were along with him also returned (to their respective residences). He spent one month in devotion. Then he addressed the people on the night he came back (to his residence) and commanded them as Allah desired (him to command) and then said: I used to devote myself (observe i'tikaf) during these ten (nights). Then I started devoting myself in the last ten (nights). And he who desires to observe i'tikaf along with me should spend the night) at his place of i'tikaf. And I saw this night (Lailat-ul-Qadr) but I forgot it (the exact night) ; so seek it;In the last ten nights on odd numbers. I saw (the glimpses of that dream) that I was prostrating in water and mud. Abu Sa'id al-Khudri said: It rained on the twenty-first night and the water dripped (from the roof) of the mosque at the place where the Messenger of

Allah (may peace be upon him) observed prayer. I looked at him and as he completed the dawn prayer, (I found) his face was wet with mud and water.
Book 6, Number 2626:
Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) devoted (himself to prayer) in the middle (ten nights) of Ramadan. The rest of the hadith is the same except for these words:" That he adhered to his place of i'tikaf and his forehead was besmeared with mud and water."
Book 6, Number 2627:
Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) observed i'tikaf (confined himself for devotion and prayer) in the first ten (days) of Ramadan; he then observed i'tikaf in the middle ten (days) in a Turkish tent with a mat hanging at its door. He (the Holy Prophet) took hold of that mat and placed it in the nook of the tent. He then put his head out and talked with people and they came near him, and he (the Holy Prophet) said: I observed i'tikaf in the first ten (nights and days) in order to seek that night (Lailat-ul-Qadr). I then observed i'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe i'tikaf should do so; and the people observed it along with him, and he (the Holy Prophet) said: That (Lailat-ul-Qadr) was shown to me on an odd (night) and I (saw in the dream) that I was prostrating in the morning in clay and water. So in the morning of the twenty-first night when he (the Holy Prophet) got up for dawn (prayer). there was a rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer (I saw) that his forehead and the tip of his nose had (traces) of clay and water, and that was the twenty-first night among the last ten (nights).
Book 6, Number 2628:
Abu Salama reported: 'We discussed amongst ourselves Lailat-ul-Qadr. I came to Abu Sa'id al-Khudri (Allah be pleased with him) who was a friend of mine and said to him: Would you not go with us to the garden of date trees? He went out with a cloak over him. I said to him: Did you hear the Messenger of Allah (may peace be upon him) making mention of Lailat-ul-Qadr? He said: Yes, (and added) we were observing i'tikaf with the Messenger of Allah (may peace be upon him) in the middle ten days of Ramadan, and came out on the morning of the twentieth and the Messenger of Allah (may peace be upon him) addressed us and said: I was shown Lailat-ul-Qadr, but I forgot (the exact night) or I was caused to forget it, so seek it in the last ten odd (nights), and I was shown that I was prostrating in water and clay. So he who wanted to observe i'tikaf with the Messenger of Allah (inay peace be upon him) should return (to the place of i'tikaf). He (Abu Sa'id al-Khudri) said: And we returned and did not find any patch of cloud in the sky. Then the cloud gathered and there was (so heavy) a downpour that the roof of the mosque which was made of the branches of date-palms began to drip. Then there was prayer and I saw the Messenger of Allah (may peace be upon him) prostrating in water and clay till I saw the traces of clay on his forehead.
Book 6, Number 2629:
This badith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters (with a slight variation of these words): I saw the Messenger of Allah (may peace be upon him) after he had completed (the prayer) and there was a trace of clay on his forehead and tip (of the nose).
Book 6, Number 2630:
Abu Sa'id al-Khudri (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) observed i'tikaf in the middle ten days of Ramadan to seek Lailat-ul-Qadr before it was made manifest to him. When (these nights) were over, he commanded to strike the tent. Then it was made manifest to him that (Lailat-ul-Qadr) was in the last ten nights (of Ramadan), and commanded to pitch the tent (again). He then came to the people and said: O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contend- ing with each other and there was a devil along with them and I forgot it. So seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth. I (one of the narrators) said: Abu Sa'id, you know more than us about numbers. He said: Yes, indeed we have better right than you. I said:

What is this ninth, seventh, and fifth? He said: When twenty-one (nights are over) and the twenty-second begins, it is the ninth, and when twenty-three (nights) are over, that which follows (the last night) is the seventh, and when twenty-five nights are over, what follows it is fifth. Ibn Khallad said: Instead of the word Yahliqan (contending), he said Yakhtasiman, (they are disputing).
Book 6, Number 2631:
'Abdullah b. Unais reported Allah's Messenger (may peace beupon him) as saying: I was shown Lailat-ul-Qadr; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night). He (the narrator) said: There was a downpour on the twenty-third night and the Messenger of Allah (may peace be upon him) led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose. He (the narrator) said: 'Abdullah b. Unais used to say that it was the twenty-third (night).
Book 6, Number 2632:
'A'isha (Allah be pleased with her) and Ibn Numair reported Allah's Mes- senger (may peace be upon him) as saying: Look for (and in the words of Waki, seek) Lailat-ul-Qadr in the last ten nights of Ramadan.
Book 6, Number 2633:
Zirr b. Habaish reported: I thu asked Ubayy b. Ka'b (Allah be pleased with him): Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying Innsha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah (may peace be upon him) gave us, and that is that on that day (the sun) would rise without having any ray in it.
Book 6, Number 2634:
Zirr b. Hubaish reported that Ubayy b. Ka'b (Allah be pleased with him) said about Lailat-ul-Qadr: By Allah, I know well about it. Shu'ba said: To the best of my knowledge it was the twenty-seventh night for which the Messenger of Allah (may peace be upon him) commanded us to stand for prayer. Shu'ba doubted these words: That it was the night for which the Messenger of Allah (may peace be upon him) commanded us to stand for prayer. And (he further) said: This was narrated to me by a friend of mine from him (the Holy Prophet).
Book 6, Number 2635:
Abu Huraira (Allah be pleased with him) reported: We were talking about Lailat-ul-Qadr in the presence of the Messenger of Allah (may peace be upon him) and he said: He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month in a state of waning).
Chapter 38: OBSERVING OF I'TIKAF IN THE LAST TEN DAYS OF RAMADAN
Book 6, Number 2636:
Ibn 'Umar (Allah be pleased with both of them) reported that the Apostle of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan.
Book 6, Number 2637:
Abdullah b. Umar (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan. Nafi' said: Abdullah (Allah be pleased with him) showed me the place in the mosque where the Messenger of Allah (may peace be upon him) used to observe i'tikaf.
Book 6, Number 2638:
'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan.
Book 6, Number 2639:
This hadith has been narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters.

Book 6, Number 2640:
'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace he upon him) used to observe i'tikif in the last ten days of Ramadan till Allah called him back (to his heavenly home). Then his wives observed i'tikaf after him.

Chapter 39: WHEN SHOULD A PERSON ENTER THE PLACE OF I'TIKAF AS HE INTENDS TO OBSERVE IT

Book 6, Number 2641:
'A'isha (Allah be pleased with her) reported that when the Messenger of Allah (may peace be upon him) decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe i'tikaf in the last ten days of Ramadan. Zainab (the wife of the Holy Prophet) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Allah's Apostle (may peace be upon him) commanded that tents should be pitched for them too. And they were pitched. When the Messenger of Allah (may peace he upon him) offered the morning prayer, he looked and found (so many) tents. Thereupon he said: What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned i'tikaf in the month of Ramadan and postponed it to the first ten days of Shawwal.

Book 6, Number 2642:
This hadith has been reported through another chain of transmitters, and there it is mentioned that. 'A'isha, Hafsa and Zainab (Allah be pleased with them) pitched the tents for i'tikaf.

Chapter 40: ONE SHOULD EXERT MORE (IN DEVOTION AND PRAYER) IN THE LAST TEN DAYS OF RAMADAN

Book 6, Number 2643:
'A'Isha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger (may peace be upon him) kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour).

Book 6, Number 2644:
'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) used to exert himself in devotion during the last ten nights to a greater extent than at any other time.

Chapter 41: FASTING ON THE 10TH OF DHU'L-HIJJA

Book 6, Number 2645:
'A'isha (Allah be pleased with her) reported: I never saw the Messenger of Allah (may peace be upon him) fasting in the ten days of Dhu'I-Hijja.

Book 6, Number 2646:
'A'isha (Allah be pleased with her) reported: The Apostle of Allah (may peace be upon him) did not observe fast in the ten days of Dhul-Hijja.

Book 7: The Book of Pilgrimage (Kitab Al-Hajj)

INTRODUCTION

The word Hajj means, literally, repairing to a place for the sake of visit (al-qasd li-ziyarah), and in the terminology of the Islamic Shari'ah, it implies the repairing to Bait-Allah (the house of Allah) to observe the necessary devotion (iqamat-an-li-nusuk) Bait-Allah is one of the names by which the Ka'ba is called.

Hajj is not a new institution which Islam has introduced in its Shari'ah. This institution is as old as the Ka'ba itself which is called in the Holy Qur'an to be" the first House of Divine Worship appointed for men" (iii. 95). This verse of the Holy Qur'an corroborates the hadith which tells us that the Ka'ba was first built by Adam, the first man upon the earth. It was later on rebuilt by Hadrat Ibrahim and his illustrious son Hadrat Isma'il (peace be upon both of them). And when Ibrahim and Isma'al raised the foundations of the house, they said:" Our Lord! accept from us" (ii. 127). An earlier revelation makes it clear that the Ka'ba was already there when Hadrat Ibrahim left Hadrat Isma'il in the wilderness of Arabia:" Our Lord! I have settled a part of my offspring in a valley unproductive of fruit near Thy sacred House" (xiv. 37).

The whole ceremony of Hajj is commemorative of Hadrat Ibrahim and his family's acts of devotion to God Almighty. This shows that the Holy Prophet (may peace be upon him) did not innovate this institution but purged it of all evil practices and made it an obligatory act of piety by which one can develop God-consciousness.
It is rightly said that it is the perfection of faith since it combines in itself all the distinctive qualities of other obligatory acts. It represents the quality of salat since a pilgrim offers prayers in the Ka'ba, the House of the Lord. It encourages the spending of material wealth for the sake of the Lord, the chief characteristic of Zakat. When a pilgrim sets out for Hajj, he dissociates himself from his hearth and home, from his dear and near ones to please the Lord. He suffers privation and undertakes the hardship of journey-the lessons we learn from fasting and i'tikaf. In Hajj one is trained to be completely forgetful of the material comforts and show of worldly thing. One has to sleep on stony ground, circumambulate the Ka'ba, run between Safa and Marwa and spend his night and day wearing, only two pieces of unsewn cloth. He is required to avoid the use of oil or scent or any other perfume. He is not even allowed to get his hair cut or trim his beard. In short, he is commanded to abandon everything for the sake of Allah and submit himself before his Lord, the ultimate aim of the life of a Muslim. In fact, physical pilgrimage is a prelude to spiritual pilgrimage to God, when man would bid goodbye to everything of the world and present himself before Him as His humble servant saying:" Here I am before Thee, my Lord, as a slave of Thine."
"Down through the ages." says Professor Hitti, "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Moslem perforce a traveller for once in his lifetime. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to overestimate. It afforded opportunity for negroes, Berbers, Chinese, Persians, Syrians, Turks-rich and poor, high and low-to fraternize and meet together on the common ground of faith" (History of the Arabs, p. 136).
Chapter 1: WHAT IS PERMITTED FOR THE MUHRIM (WEARER OF IHRAM) IN HAJJ AND UMRA, WHAT IS NOT PERMISSIBLE AND FORBIDDANCE OF THE USE OF PERFUME
Book 7, Number 2648:
Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Apostle of Allah (may peace be upon him) was asked what a Muhrim should wear, whereupon he said: A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor (should he wear) stock- ings, but in case he does not find shoes, but (before wearing stockings) be should trim them (in such a way) that these should become lower than the ankles.
Book 7, Number 2649:
Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) forbade the Muhrim to put on a cloth dyed in saffron or wars and he further said: One who does not find shoes (to wear) he way wear stockings, but (only) after trimming them below the ankles.
Book 7, Number 2650:
Ibn 'Abbas (Allah be pleased with both of them) reported: I heard Allah's Messenger (may peace be upon him) say as he was delivering an address: So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim.
Book 7, Number 2651:
'Amr b. Dinar narrated with the same chain of transmitters that he heard the Messenger of Allah (may peace be upon him) delivering sermon at 'Arafat, and he made a mention of this hadith (as quoted above).
Book 7, Number 2652:
This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters, but none of them (the narrators) made a mention that he (the Holy Prophet) was delivering address at 'Arafia except Sbu'ba.
Book 7, Number 2653:

Jabir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers.

Book 7, Number 2654:

Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Apostle of Allah (may peace be upon him) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said: There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Apostle of Allah (way peace be upon him) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Apostle of Allah (may peace be upon him). He (Hadrat 'Umar) said: Would it please you to see the Apostle of Allah (may peace be upon him) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet (may peace be upon him) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj.

Book 7, Number 2655:

Safwan b. Ya'la reported on the authority of his father (who said): A person came to the Apostle of Allah (may peace be upon him) as he was staying at Ji'rana and I (the narrator's father) was at that time in the apostle's (may peace be upon him) company and (the person) was donning a cloak having the marks of perfume on it, and he said: I am in a state of Ihram for the sake of Umra, and it (this cloak) is upon me and I am perfumed. The Apostle of Allah (may peace be upon him) said to him: What would you do in your Hajj? He said: I would take off the clothes and would wash from me this perfume. Thereupon the Apostle of Allah (may peace be upon him) said: What you do in your Hajj do it in your Umra.

Book 7, Number 2656:

Safwan b. Ya'la b. Umayya reported that Ya'la used to say to 'Umar b. Khattab (Allah be pleased with him): Would that I see revelation descending upon the Apostle of Allah (may peace be upon him). (Once) when the Apostle of Allah (may peace be upon him) was in Ji'rana and there was a cloth which provided shade over him, and there were his Companions with him. 'Umar being one of them, there came a person with a cloak of wool on him daubed with perfume and he said: Messenger of Allah, what about the person who, entered upon the state of Ihram with a cloak after daub- ing it with perfume? The Apostle of Allah (may peace be upon him) looked at him for a short while, and then became quiet, and revelation began descending upon him, and 'Umar gestured (with his hand) to Ya'la b Umayya to come. Ya'la came and he enter- ed his head (beneath the cloth and saw) the Apostle of Allah (may peace be upon him) with his face red, and breathing with a snore. Then he felt relieved (of that burden) and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Apostle of Allah (may peace be upon him) said: So far as the perfume is concerned, wash it three times, and remove the cloak too (as it was sewn) and do in 'Umra as you do in Hajj.

Book 7, Number 2657:

Ya'la b. Umayya (Allah be pleased with him) reported that a person came to the Apostle of Allah (may peace be upon him) as he was staying at Ji'rana and he had put on Ihram for 'Umra and he had dyed his beard and his head with yellow colour and there was a cloak on him. He said: I put on Ihram for 'Umra and I am in this state as you see (with dyed beard and head and a cloak over me). He (the Holy Prophet) said: Take off the cloak and wash the yellowness and do in your 'Umra what you do in Hajj.

Book 7, Number 2658:

Ya'la reported: We were with the Messenger of Allah (may peace be upon him) that a person came to him with a cloak on him having the traces of scent. He said, Messenger of Allah, I put on Ihram for 'Umra: what should I do? He (the Holy Prophet) kept quiet and did not make him any reply. And 'Umar screened him and it was (usual) with 'Umar that when the revelation descended upon him, he

provided him shade (with the help of a piece of cloth). I (the person who came to the Holy Prophet) said: I said to 'Umar I wish to project my head into the cloth (to see how the Holy Prophet receives revelation). So when the revelation began to descend upon him 'Umar wrapped him (the Holy Prophet) with cloth I came to him and projected my head with him into the cloth, and saw him (the Holy Prophet) (receiving the revelation). When he (the Holy Prophet) was relieved (of its burden), he said: Where is the inquirer who was just inquiring about 'Umra? That man came to him. Thereupon he (the Apostle of Allah) said: Take off the cloak from (your body) and wash the traces of perfume which were upon you, and do in 'Umra what you did in Hajj.

Chapter 2: THE PLACE WHERE THE PILGRIMS ENTER UPON THE STATE OF IHRAM

Book 7, Number 2659:

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) specified Dhu'l-Hulaifa, for the people of Medina; Juhfa for the people of Syria; Qarn al-Manazil, for the people of Najd; Yalamlam for the people of Yemen (the Mawaqit) and those (Mawaqit) are also meant for those who live at these (places) and for those too who come from without towards them for the sake of Hajj or 'Umra. And those who live within them (within the bounds of these places) or in the suburbs of Mecca or within Mecca, they should enter upon the state of Ihram at these very places.

Book 7, Number 2660:

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) specified Dhu'l-Hulaifa for the people of Medina; Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, Yalamlam for the people of Yemen (as their respective Mawaqit), and he also said: These are (Mawaqit) of them too (who live there) and everyone who comes from outside (through) their (directions) for the sake of Hajj and 'Umra and for those who live within (those bounds their Miqat is that) from which they commenced (their journey), and for the people of Mecca, Mecca itself is (the Miqat).

Book 7, Number 2661:

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, and people of Syria at Juhfa, and people of Najd at Qarn (al-Manazil), and 'Abdullah (further) said: It has reached me that the Messenger of Allah (may peace be upon him) also caid: The people of Yemen should enter upon the state of Ihram at Yalamlam.

Book 7, Number 2662:

Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (may peace be upon him) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa, the people of Najd at Qarn (al-Manazil). Ibn 'Umar (Allah be pleased with them) said: It was mentioned to me but I did not myself bear it (directly) from the Messenger of Allah (may peace be upon him) having said this: The people of Yemen should enter upon the state of Ihram at Yalamlam.

Book 7, Number 2663:

Salim b. 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) reported his father as saying: I heard the Messenger of Allah (may peace be upon him) as saying that the people of Medina should enter upon the state of Ihram at Dhu'l- Hulaifa, the people of Syria at Mahya'a and that is Juhfa, and the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: (I did not hear it myself from him) but heard from them saying that the Messenger of Allah (may peace be upon him) had (also) said: The people of Yemen should enter upon the state of Ihram at Yalamlam.

Book 7, Number 2664:

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) had commanded the people of Medina to enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa; the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: I was informed that he said that the people of Yemen should enter upon the state of Ihram at Yalamlam.

Book 7, Number 2665:

Abu Zubair reported that he heard Jabir b. 'Abdullah (Allah be pleased with them) saying that as he was asked about (the places for entering upon the) state of ihram, he said: I heard (and he then carried the narration directly, I think to) the Apostle of Allah (may peace be upon him).

Book 7, Number 2666:

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about (the place for entering upon the) state of Ihram: I heard (and I think he carried it directly to the Apostle of Allah) him saying: For the people of Medina Dhu'l-Hulaifa is the place for entering upon the state of Ihram, and for (the people coming through the other way, i. e. Syria) it is Juhfa; for the people of Iraq it is Dbat al-'Irq; for the people uf Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam.

Chapter 3: TALBIYA, ITS CHARATERISTICS AND ITS TIME

Book 7, Number 2667:

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Talbiya of the Messenger of Allah (may peace be upon him) was this: Here I am at Thy service. O Allah, here I am at Thy service, here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee, and the sovereignty (too). There is no associate with Thee. He (the narrator) further said that 'Abdullah b. 'Umar (Allah be pleased with them) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee, and good is in Thy Hand; here 1 am at Thy service; unto Thee is the petition, and deed (is also for Thee).

Book 7, Number 2668:

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Mes- senger of Allah (may peace be upon him) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (may peace be upon him). Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

Book 7, Number 2669:

Ibn 'Umar (Allah be pleased with him) reported: I immediately learnt Talbiya from the Messenger of Allah (may peace be upon him), and he then narrated the hadith.

Book 7, Number 2670:

'Abdullah b. 'Umar (Allah be pleased with them) reported: I heard the Messenger of Allah (may peace be upon him) pronouncing Talbiya with compacted hair: Here I am at Thy service. O Allah: here I am at Thy service; here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee; and he did not make any addition to these words. 'Abdullah b. 'Umar (Allah be pleased with them) (further) said: The Messenger of Allah (may peace be upon him) used to offer two rak'ahs of prayer at Dhu'l-Hulaifa and then when his camel stood up with him on its back near the mosque at Dhu'l-Hulaifa, he pronounced these words (of Talbiya). And 'Abdullah b. 'Umar (Allah be pleased'with them) said that 'Umar b. Khattab (Allah be pleased with him) pronounced, the Talbiya of the Messenger of Allah (may peace be upon him) in these words of his (Prophet's words) and said: Here I am at Thy service, O Lord; here I am at Thy service, ready to obey Thee, and good is in Thy Hand, Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

Book 7, Number 2671:

Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (may peace be upon him) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka'ba.

Chapter 4: THF PEOPLE OF MEDINA ARE COMMANDED TO ENTER UPON THE STATE OF IHRAM AT A MOSQUE IN DHU'L-HULAIFA

Book 7, Number 2672:

Salim b. 'Abdullah (Allah be pleased with them) reported that he heard his father saying: This place Baida' is for you that about which you attribute lie to the Messenger of Allah (may peace be upon him). And the Messenger of Allah (may peace be upon him) did not enter upon the state of Ihram but near the mosque at Dhu'l- Hulaifa.

Book 7, Number 2673:

Salim reported that when it was said to Ibn 'Umar (Allah be pleased with them) that the state of Ihram (commences from) al-Baida' he said: Al-Baida', you attribute lie about it to the Messenger of Allah (may peace be upon him). And the Messenger of Allah (mav peace be upon him) did not enter upon the state of Ihram but near the-tree when his camel stood up with him.

Chapter 5: ENTERING UPON THE STATE OF IHRAM AS THE RIDE PROCEEDS TOWARDS (MECCA)

Book 7, Number 2674:

'Ubaid b. Juraij said to 'Ahdullah b. 'Umar (Allah be pleased with them): 'Abd al-Rahman, I find you doing four things which I do not see anyone among your companions doing. He said: Son of Juraij, what are these? Thereupon he said: You (while circumambulating the Ka'ba) do not touch but the two pillars situated on the side of yaman (south), and I find you wearing the sandals of tanned leather, and I find you with dyed beard and head, and I also found that, when you were at Mecca, the people pronounced Talbiya as they saw the new moon (Dhu'l-Hijja), but you did not do it till the 8th of Dhu'l-Hijja. Upon this 'Abdullab b. 'Umar said: (So far as the touching of) the pillars is concerned, I did not see the Messenger of Allah (may peace be upon him) touching them but only those situated on the side of yaman. (So far asthe wearing of) the shoes of tanned leather is concerned, I saw the Messenger of Allah (may peace be upon him) wearing shoes without hair on them, and he (wore them with wet feet) after performing ablution, and I like to wear them. So far as the yellowness is concerned, I saw the Messenger of Allah (may peace be upon him) dyeing (head, beard and cloth) with this colour and I love to dye (my head, beard or cloth) with this colour. And so far as the pronouncing of Talbiya is concerned, I did not see the Messenger of Allah (may peace be upon him) pronouncing it until his camel proceeded on (to Dhu'l-Hulaifa).

Book 7, Number 2675:

'Ubaid b. Juraij reported: I remained in the company of 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) its twelve Hajjs and 'Umras and I said to him: I saw four characteristics (peculiar in you), and the rest of the hadith is the same except the case of Talbiya. There he offered the narration given by al-Maqburi and he stated the facts excepting the one given above.

Book 7, Number 2676:

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) pronounced Talbiya in Dhu'l-Hulaifa as he put his feet in the stirrup and his camel stood up and proceeded.

Book 7, Number 2677:

Ibn 'Umar (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) pronounced Talbiya as his camel stood up.

Book 7, Number 2678:

'Abdullah b. 'Umar reported: I saw the Messenger of Allah (may peace be upon him) riding on his camel at Dhu'l-Hulaifa and pronouncing Talbiya as it stood up with him.

Book 7, Number 2679:

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Mes- senger of Allah (may peace be upon him) spent the night at Dhu'l-Hulaifa while com- mencing (the rites of) Pilgrimage and he observed prayer in the mosque.

Chapter 6: APPLYING OF PERFUME TO THE BODY BEFORE ENTERING UPON THE STATE OF IHRAM

Book 7, Number 2680:

'A'isha (Allah be pleased with her) reported: I applied perfume to the Messenger of Allah (may peace be upon him) before he entered upon the state of lhram and (concluding) before circumambulating the (sacred) House.
Book 7, Number 2681:
'A'isha (Allah be pleased with her), the wife of the Apostle of Allah (may peace be upon him), reported: I applied perfume to the Messenger of Allah (may peace be upon him) with my own hand before he entered upon the state of Ihram, and as he concluded it before-circumambulating the House (for Tawaf-i-lfada).
Book 7, Number 2682:
'A'isha (Allah be pleased with her) reported: I used to apply perfume to the Messenger of Allah (may peace be upon him) before his entering upon the state of Ihram and at the conclusion of it, before circumambulating the House (for Tawf-i- Ifada).
Book 7, Number 2683:
'A'isha (Allah be pleased with her) said: I applied perfume to the Messenger of Allah (may peace be upon him) as he became free from Ihram and as he entered upon it.
Book 7, Number 2684:
'A'isha (Allah be pleased with her) said: I applied perfume of Dharira to the Messenger of Allah (may peace be upon him) with my hand (on the occasion of) the Farewell Pilgrimage on freeing from the state of Ihram and entering upon it.
Book 7, Number 2685:
'Uthman b. 'Urwa reported on the authority of his father that he said: I asked 'A'isha with what thing she perfumed the Messenger of Allah (may peace be upon him) at the time of entering upon the state of Ihram. She said: With the best of perfume.
Book 7, Number 2686:
'A'isha (Allah be pleased with her) reported: I applied the best perfume, which I could get, to the Messenger of Allah (may peace be upon him) before entering upon the state of Ihram (and after this) he put on the Ihram.
Book 7, Number 2687:
'A'isha (Allah be pleased with her) reported: I applied the best available perfume I could find to the Messenger of Allah (may peace be upon him) before he entered upon the state of Ihram and after he was free from it.
Book 7, Number 2688:
'A'isha (Allah be pleased with her) reported: I still seem to see the glisten- ing of the perfume where the hair parted on Allah's Messenger's (may peace be upon him) head as he was in the state of Ihram, and Khalaf (one of the narrators) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram.
Book 7, Number 2689:
'A'isha (Allah be pleased with her) reported: I still seem to see the glisten- ing of the perfume where the hair parted on Allah's Messenger's (may peace be upon him) head and he was free from Ihram.
Book 7, Number 2690:
'A'isha (Allah be pleased with her) reported: I still seem to see the glisten- ing of the perfume where the hair parted on Allah's Messenger's (may peace be upon him) head, while he was pronouncing Talbiya.
Book 7, Number 2691:
'A'isha (Allah be pleased with her) reported: I still seem to see; the rest of the hadith is the same.
Book 7, Number 2692:
'A'isha (Allah be pleased with her) said: I still seem to see the glistening of the perfume where the hair was parted on Allah's Messeinger's (may peace be upon him) head while he was in the state of Ihram.
Book 7, Number 2693:
'A'isha (Allah be pleased with her) reported: I still seem to perceive the glistening of perfume where the hair was parted on Allah's Messenger's (may peace be upon him) head as he was in the state of Ihram.

Book 7, Number 2694:
'A'isha (Allah be pleased with her) reported that when the Messenger of Allah (may peace be upon him) intended to enter upon the state of Ihram he perfumed himself with the best of perfumes which he could find and after that I saw the glisten- ing of oil on his head and beard.
Book 7, Number 2695:
'A'isha (Allah be pleased with her) reported: I still seem to see the glisten- ing of musk (in the parting of the head) of the Messenger of Allah (may peace be upon him) while he was in the state of Ihram.
Book 7, Number 2696:
This hadith has been narrated by 'Ubaidullah with the same chain of trans- mitters.
Book 7, Number 2697:
'A'isha (Allah be pleased with her) reported: I used to perfume the Apostle of Allah (may peace be upon him) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhu'l-Hijja) and (at the conclusion of Ihram) before circumambulating the House (for Tawaf-i-Ifada).
Book 7, Number 2698:
Muhammad b. al-Muntashir reported on the authority of his father: I asked 'Abdullah b. 'Umar (Allah be pleased with them) about a person who applied perfume and then (on the following) morning entered upon the state of lhram. There- upon he said: I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing this (i. e. the applying of perfume), I went to 'A'isha (Allah be pleased with her) and told her that Ibn 'Umar stated:" I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing it (the applying of perfume)." Thereupon 'A'isha said: I applied perfume to the Messenger of Allah (may peace be upon him) at the time of his entering upon the state of Ihram. He then went round his wives and then put on Ihram in the morning.
Book 7, Number 2699:
'A'isha (Allah be pleased with her) reported: I used to apply perfume to the Messenger of Allah (may peace be upon him). He then went round his wives, and entered upon the state of Ihram in the morning and the perfume was shaken off.
Book 7, Number 2700:
Muhammad b. al-Muntashir reported on the authority of his father: I heard from Ibn 'mar having said this:" It is dearer to me to rub tar (on my body) than to enter upon the state of Ihram (in a state) of shaking off the perfume." He (the narrator) said: I went to 'A'isha and told her about this statement of his (of Ibn 'Umar). Thereupon she said: I applied perfume to the Messenger of Allah (may peace be upon him) and he then went round his wives and then entered upon the state of Ihram in the morning.
Chapter 7: HUNTING IS FORBIDDEN FOR ONE WHO IS IN THE STATE OF IHRAM
Book 7, Number 2701:
Al-Sa'b b. Jaththama al-Laithi reported that he presented a wild ass to Allah's Messenger (may peace be upon him) when he was at al-Abwa', or Waddan, and he refused to accept it. He (the narrator) said: When the Messenger of Allah (may peace be upon him) looked into my face (which had the mark of dejection as my present had been rejected by him) he (in order to console me) said: We have refused it only because we are in a state of Ihram.
Book 7, Number 2702:
A hadith (pertaining to this topic), has been narrated on the authority of Zuhri (and the words are):" I presented to him (the Holy Prophet) a wild ass."
Book 7, Number 2703:
It is narrated on the authority of Zuhri with the same chain of transmitters (the narrator having) said this:" I presented to him the flesh of a wild ass."
Book 7, Number 2704:
Ibn 'Abbas (Allah be pleased with them) reported that al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) a wild ass as he was in a state of Ihram, and he returned it to him saying: If we were not in a state of Ihram, we would have accepted it from you.
Book 7, Number 2705:

The narration transmitted by Hakam (the words are): Al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) the leg of a wild ass. And in the narration transmitted by Shu'ba (the words are): (He presented to him) the rump of a wild ass as the blood was trickling from it. In the narration transmitted by Shu'ba on the authority of Habib (the words are): A part of a wild ass was presented to the Apostle (may peace he upon him) and he returned it to him (who presented it).
Book 7, Number 2706:
Tawus reported on the authority of Ibn 'Abbas (Allah be pleased with them) that one Zaid b. Arqamwent to him (Ibn 'Abbas) and said: Narrate how you informed me about the meat of the game presented to the Messenger of Allah (may peace be upon him) as he was in the state of Ihram. Thereupon he said: He was pre- sented with a slice of the meat of game, but he returned it to him (who presented it) saying: We are not going to eat it, as we are in the state of Ihram.
Book 7, Number 2707:
Abu Qatada reported: We went with the Messenger of Allah (may peace be upon him) till we reached al-Qaha (a place three stages away from Medina). Some of us were in the state of Ihram and some of us were not. I saw my companions looking towards something, and as I saw I found It to be a wild ass. I saddled my horse and took up my spear and then mounted upon (the horse) and my whip, fell down. I said to my companions as they were in the state of Ihram to pick up the whip for me but they said: By Allah, we cannot help you in any (such) thing (i. e. hunting). So i dis- mounted (the horse) and picked it (whip) up and mounted again and caught the wild ass after chasing it. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said: Eat it, while others said: Do not eat it. The Apostle of Allah (may peace be upon him) was in front of us. I moved my horse and came to him (and asked him), whereupon he said: It is permis- sible, so eat it.
Book 7, Number 2708:
Abu Qatada (Allah be pleased with him) reported that while he was with the Messenger of Allah (may peace be upon him) on one of the highways of Mecca, he lagged behind him (the Holy Prophet) along with companions who were in the state of Ihram, whereas he was himself not Muhrim. He saw a wild ass. As he was mounting his horse he asked his companions to pick up for him his whip (which had dropped) but they refused to do so. He asked them to hand him over the spear, but they refused. He then himself took hold of it and chased the wild ass and killed it. Some of the Companions of the Apostle of Allah (way peace be upon him) ate (its meat), but some of them refused to do so. They overtook the Messenger of Allah (may peace be upon him) and asked him about it, and he said: It is a food which Allah provided you (so eat it).
Book 7, Number 2709:
This hadith pertaining to the wild ass is reported on the authority of Abu Qatada. The rest of the hadith is the same but with this (variation of words) that the Messenger of Allah (may peace be upon him) said:" Is there with you some of its flesh?"
Book 7, Number 2710:
'Abdullah b. Abu Qatada reported: My father went with the Messenger of Allah (may peace be upon him) in the year of Hudaibiya. His Companions entered upon the state of Ihram whereas he did not, for it was conveyed to the Messenger of Allah (may peace be upon him) that the enemy (was hiding at) Ghaiqa. The Messenger of Allah (may peace be upon him) went forward. He (Abu Qatada) said: Meanwhile I was along with his Companions, some of them smiled (to one another) As I cast a glance I saw a wild ass. I attacked It with a spear and held it, and begged for their (i. e. of his companions) assistance, but they refused to help me and we ate its meat. But we were afraid lest we should be separated (from the Messenger of Allah). So I proceeded on (with a view to) seeking the Messenger of Allah (may peace be upon him). Some- times I'dashed my horse and sometimes I made it run at a leisurely pace (keeping pace with others). (In the meanwhile) I met a person from Banfu Ghifar in the middle of the night. I said to him: Where did you meet the messenger of Allah (may peace be upon him)? He said: I left him at Ta'bin and he intended to halt at Suqya to spend the afternoon. I met him and said: Messenger of Allah. your Companions convey salutations and benedictions of Allah to you and they fear that they may not be separated from you (and the enemy may do harm to you), so wait

for them, and he (the Holy Prophet) waited for them. I said: Messenger of Allah, I killed a game and there is left with me (some of the meat). The Apostle of Allah (may peace be upon him) said to his people: Eat it. And they were in the state of Ihram.
Book 7, Number 2711:
'Abdullah b. Abo. Qatada reported on the ant 'hority of his father (Allah be pleased with him): The Messenger of Allah (may peace be upon him) set out for Pil- grimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He, (the Holy Prophet) said: You proceed along the coastline till you meet me. He (Abfl Qatida) said: So they proceeded ahead of the Prophet of God (may peace be upon him), all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on]hram. As they went on they saw a wild ass, and Abu Qatada attacked it and cut off its hind legs. They got down and ate its meat. They said: We ate meat In the state of Ihram. They carried the meat that was left of it. As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ibrim where as Abu Qatada was not. We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. There upon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anythiny (to do so)? They said: No. There upon he said: Then eat what is left out of its meat.
Book 7, Number 2712:
This hadith is narrated'on the authority of 'Uthman b. 'Abdullah b. Mauhab with the same chain of transmitters. And in the narration transmitted on the authority of Shaiban (the words are):" The Messenoer of Allah (may peace be upon him) said: Did any one of you command him to attack it or point towards it?" And in the narration transmitted by Shu'ba (the words are):" Did you point out or did you help or did you hunt?" Shu'ba said: I do not know whether he said:" Did you help or did you hunt?"
Book 7, Number 2713:
Abdullah b. Abu Qatada narrated on the authority of his father (Allah be pleased with him) that they went with the Messenger of Allah (may peace be upon him) on an expedition to Hudaibiya. He (further) said: They had entered upon the state of Ihram except I for 'Umra. He (again) said: I (Abu Qatada) hunted a wild ass and fed my companions In the state of their being Muhrim. 1 then came to the Messenger of Allah (may peace be upon him) and informed him that we had with us the meat that was left out of it Thereupon he said: Eat It, while they were in the state of Ibrim.
Book 7, Number 2714:
'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him) that they went out with the Messenger of Allah (may peace be upon him) and they were Muhrim except Abu Qatada. The rest of the hadith Is the same (but with the exception of these words):" He (the Holy Prophet) said: 15 there any- thing out of it? They said: We have its leg with us. The Messenger of Allah (may peace be upon him) took it and ate it."
Book 7, Number 2715:
Abdullah b. Abi Qatada reported that Abu Qatada was among the party of those who had entered upon the state of Ihram whereas he was not. The rest of the hadith is the same (and herein it is also narrated):" He (the Holy Prophet) said: Did any person among you point to him (to hunt) or command him (in any form)? They said: Messenger of Allah, not at all. Thereupon he said: Then eat it."
Book 7, Number 2716:
Abd al-Rahman b. 'Uthman Taimi reported on the authority of his father; While we were with Talha b. Ubaidullah and were in the state of Ihram we were pre- sented a (cooked) bird. Talha was sleeping. Some of us ate it and some of us refrained from (eating) it. When Talba awoke he agreed, with him who ate it, and said: We ate it along with the Messenger of Allah (may peace be upon him).
Chapter 8: WHICH ANIMAL THE MUHRIM AND THE NON-MUHRIM ARE PERMITTED TO KILL IN THE STATE OF IRRAM AND AT THE CONCLUSION OF IT (WITHIN THE PRECINCTS OF THE KA'BA)
Book 7, Number 2717:

A'isha, the wife of the Apostle of Allah (may peace be upon him). said: I heard Allah's Messenger (may peace be upon him) as saying: Four are the vicious (birds, beasts and reptiles) which should be killed in the state of Ihram or otherwise: kite (and vulture), crow, rat, and the voracious dog I (one of the narrators, 'Ubaid- ullah b. Miqsam) said to Qasim (the other narrator who beard it from 'A'isha): What about the snake? lie said: Let it be killed with disgrace.

Book 7, Number 2718:

A'isha (Allah be pleased with her) reported Allah'* Apostle (may peace be upon him) as saying: Five are the harmful things which should be killed in the state of Ihram or otherwise: snake, speckled crow. rat. voracious dog, and kite.

Book 7, Number 2719:

A'isha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: Five are the vicious beasts which should be killed even in the state of Ihram: scorpion, rat, kite, crow and voracious dog.

Book 7, Number 2720:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

Book 7, Number 2721:

A'isha reported Allah's Mdssenger (may peace be upon him) having said this: Five are the vicious and harmful things which should be killed even within the precincts of Haram: rat, scorpion, crow. kite and voracious dog.

Book 7, Number 2722:

This hadith has been narrated on the authority Zuhri with the same chain of transmitters that she (A'isha) reported: The Messenger of Allah (may peace be upon him) commanded to kill five harmful things in the state of lhram or other- wise. The rest of the badith is the same.

Book 7, Number 2723:

IA'isha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: Five are the beasts 1618 harmful and vicious and these must be killed even within the precincts of the Ka'ba: crow, kite, voracios dog, kcorpion and rat.

Book 7, Number 2724:

Salim reported on the authority of his father (Allah be pleased with them) that the Apostle of Allah (may peace be upon him) said: Five are the (beasts) which if one kills them in the precincts of the Ka'ba or in the state of lhram entail no sin: rat, scorpion, crow, kite and voracious dog. In another version the words are:" as a Muhrim and in the state of lhram".

Book 7, Number 2725:

Hafsa, the wife of Allah's Apostle (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said this: There are five beasts, all of them are vicious and harmful and there is no tin for one who kills them (and these are): scorpion, crow. kite, rat and voracious dog.

Book 7, Number 2726:

Zaid b. Jubair reported: A person asked Ibn Umar which beast a Muhrim could kill. Thereupon he said: One of the wives of Allah's Apostle (may peace be upon him) told me: He (the Holy Prophet) commanded to kill rat, scorpion, kite, voracious dog and crow.

Book 7, Number 2727:

Zaid b. Jubair reported: A person asked Ibn 'Umar which beast a Mubrim could kill, whereupon he said: One of the wives of Allab's Apostle (may peace be upon him) told me: He (the Holy Prophet) commanded to kill voracious dcg, rat, scorpion, kite, crow, and snake (and this is allowed) likewise in prayer.

Book 7, Number 2728:

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Five are the beasts for killing which there is no sin for the Muhrim: crow, kite, scorpiou, rat and voracious dog.

Book 7, Number 2729:

Ibn Juraij reported: I said to Nafi: What is that which you heard Ibn, Umar declaring permissible for a Mubrim to kill some of the beasts? Nafi, said to me that 'Abdullah had reported: I heard Allah's

Messenger (may peace be upon him) as saying: Five are the beasts in killing which or their being killed, there is no sin: crow, kite, scorpion, rat and voracious dog.

Book 7, Number 2730:

This hadith has been narrated on the authority of Ibn 'Umar through be upon him) as saying: Five (are the beasts) in killing which or their being killed in the precinct of the Ka'ba there is no sin." The rest of the hadith is the same.

Book 7, Number 2731:

'Abdullah b. Umar (Allah be pleased with them) reported Allah's Messen- ger (may peace be upon him) as saying: Five (are the animals) which, it one kills them In the state of Ihram, entail no sin for one (who does it): scorpion, rat, voracious dog, crow and kite.

Chapter 9: IT IS PERMISSIBLE TO SHAVE THE HEAD IN THE STATE OF IHRAM IF THERE IS A TROUBLE, AND EXPIATION BECOMES OBLIGATORY FOR SHAVING

Book 7, Number 2732:

Ka'b b. 'Ujra (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) came to me on the occasion of Hudaibiya and I was kindling fire under my cooking pot and lice were creeping on my face. Thereupon he (the Holy Prophet) said: Do the vermins harm your head? I said: Yes. He said: Get your head shaved and (in lieu of it) observe fasts for three days or feed six needy persons, or offer sacrifice (of an animal). Ayyub said: I do not know with what (type of expiation) did he commence (the statement).

Book 7, Number 2733:

This hadith is narrated on the authority of Ayyub.

Book 7, Number 2734:

Kalb b. Ujra (Allah be pleased with him) reported: It was I for whom this verse was revealed (to the Holy Prophet):" Whoever among you is sick or has an ail- ment of the head, he (may effect) a compensation by lasting or alms or a sacrifice" He said: I came to him (the Holy Prophet) and he said: Come Dear. So Iwent near. He (again) said: Come near. So I went near. Thereupon the Messenger of Allah (may peace be upon him) said: Do the vermins trouble you? Ibn Aun (one of the narrators) said: I think he (Ka'b b. Ujra) replied in the affirmative. He (the Holy Prophet) then commanded to do compensation by fasting or by giving adaqa (feed- ing six needy persons) or by sacrifice (of a animal) that is available.

Book 7, Number 2735:

Ka'b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be, upon him) stood near him and lice were falling from his head. Thereupon he (the Holy Prophet) said: Do these vermins trouble you? I said: Yes. Thereupon he said: Then shave your head; and it was in connection with me that this verse was revealed:" Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or a sacrifice". He (the Holy Prophet, therefore) said to me: Observe fast for three days or give a quantity of alms enough to feed six needy persons or offer sacrifice (of an animal) that is available.

Book 7, Number 2736:

Ka'b b. 'Ujra (Allah be pleased with him) reported that the Apostle of Allah (may peace be upon him) happened to pass by him at Hudaibiya before entering Mecca in a state of Ibrim and he (Ka'b) was kindling fire under the cooking pot and virmins were creeping on his (Kalb's) face. Thereupon (the Holy Prophet) said: Dothese vermins trouble you? He (Ka'b) said: Yes. The Messenger of Allah (way peace be upon him) said: Shave your head and give some quantity of food enough to feed six needy persons (faraq is equal to three sa's), or observe fast for three days or offer sacri- fice of a sacrificial animal. Ibn Najih (one of the narrators) said:" Or sacrifice a goat."

Book 7, Number 2737:

Ka'b b. Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) happened to pass by him during the period of Hudaibiya. Thereupon he (the Holy Prophet) said to him (Ka'b b. Ujra): Do these vermins trouble your head? He said: Yes. Thereupon he (the Holy Prophet) said: Shave your head. Then sacrifice a goat or observe fasts for three days or give three sits of dates to feed six needy persons.

Book 7, Number 2738:
Abdullah b. Ma'qil said: I sat with Ka'b (Allah be pleased with him) and he was in the mosque. I asked him about this verse:" Compensation in (the form of) fasting, or Sadaqa or sacrifice." Ka'b (Allah be pleased with him) said: It was reveal- ed In my case. There was some trouble in my head. I was taken to the Messenger of Allah (may peace be upon him) and lice were creeping upon my face. Thereupon he said: I did not think that your trouble had become so unbearable as I see. Would you be able to afford (the sacrificing) of a goat? I (Ka'b) said: Then this verse was revealed:" Com- pensation (in the form of) fasting or alms or a sacrifice." He (the Holy Prophet) said: (It Implies) fasting for three days, or feeding six needy perscins, half sa' of food for every needy person. This verse was revealed particularly for me and (now) Its applica- tion is general for all of you.
Book 7, Number 7239:
Ka'b b. Ujra (Allah be pleased with him) reported that he went out with the Apostle of Allah (may peace be upon him) in the state of Ihram, and his (Ka'b's) head and beard were infested with lice. This was conveyed to the Apostle of Allah (may peace be upon him). He sent for him (Ka'b) and called a barber (who) shaved his head. He (the Holy Prophet) said. Is there any sacrificial animal with you? He (Kalb) said: I cannot afford it. He then commanded him to observe fasts for three days or feed six needy persons, one sa' for every two needy persons. And Allah the Exalted and Majestic revealed this (verse) particular with regard to him:" So whosoever among you is sick and has an ailment of the head.." ; then (its application) became general for the Muslims.
Chapter 10: PERMISSIBILITY OF CUPPING FOR A MUHRIM
Book 7, Number 2740:
Ibn 'Abbas (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) got himself cupped in the state of lhrim.
Book 7, Number 2741:
Ibn Buhaina reported that the Apostle of Allah (may peace be upon him) got himself cupped in the middle of his head on his way to Mecca.
Chapter 11: THE MUHRIM IS PERMITTED TO GET THE TRREATMENT FOR HIS EYES
Book 7, Number 2742:
Nubaih b. Wabb reported: We went with Aban b. Uthman (in a state of lhram). When we were at Malal the eyes of Umar b. Ubaidullah became sore and, when we reached Rauba' the pain grew intense. He (Nubaib b. Wahb) sent (one) to Aban b. Uthman to ask him (what to do). He sent him (the message) to apply aloes to them, for 'Uthman (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) applied aloes to the person whose eyes were sore and he was in the state of Ihram.
Book 7, Number 2743:
Nubaih b Wahb reported that the eyes of Umar b. Ubaidnllah b. Ma'mar were swollen, and he decided to use antimony. Aban b. 'Uthman forbade him to do so and commanded him to apply aloes on them, and reported on the authority of 'Uthman b. Affan that the Apostle of Allah (may peace be upon him) had done that.
Chapter 12: PERMISSIBILITY OF WASHING THE BODY AND HEAD OF A MUHRIM
Book 7, Number 2744:
Ibrahim b. 'Abdullah narrated on the authorrity of his father that there cropped up a difference of opinion between Abdullah b. 'Abbas and al-Miswar b. Makhrama at a place (called) Abwa'. Abdullah b. 'Abbas contended that a Muhrim (is permitted) to wash his head, whereas Miswar contended that a Muhrim is not (permit- fed) to wash his head. So Ibn Abbas sent me (the father of Ibrabim) to Abu Ayyub al- Ansirl to ask him about it. (So I went to him) and found him taking bath behind two poles covered by a cloth. I gave him salutation, whereupon be asked: Who is this? I said: I am 'Abdullah b. Hunain. 'Abdullah b. 'Abbas has sent me to you to find out how the Messenger of Allah (may peace be upon him) washed his head in the state of Ihram. Abu Ayyub (Allah be pleased with him) placed his hand on the cloth and lowered it (a little) till his head became visible to me; and he said to the man who was pouring water upon him to pour water. He poured water on his head. He then moved his

head with the help of his hands and moved them (the hands) forward and backward and then said: This is how I saw him (the Messenger of Allah) doing.
Book 7, Number 2745:
This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters that Abu Ayyub rubbed his whole head with his hands and then moved them forward and backward. Miswar said to Ibn 'Abbas: I would never dispute with you (in future).
Chapter 13: WHAT MUST BE DONE TO A MUHRIM IN CASE OF HIS DEATH
Book 7, Number 2746:
Ibn Abbas (Allah be pleased with them) reported that a person fell down from his camel (in a state of Ihram) and his neck was broken and he died. Thereupon Allah's Apostle. (may peace be upon him) said: Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihbram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya.
Book 7, Number 2747:
Ibn Abbas (Allah be pleased with them) reported: While a person was standing in 'Arafat with the Messenger of Allah (may peace be upon him) he fell down from his camel and broke his neck. This was mentioned to the Apostle of Allah (may peace be upon him), whereupon he said: Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; (Ayyub said) for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya. ('Amr. however, said): Verily Allah would raise him on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair narrated this hadith on the authority of Ibn 'Abbas (Allah be pleased with them) that a person was standing with the Apostle of Allah (may peace be upon him) as he was in the state of Ihram. The rest of the hadith is the same.
Book 7, Number 2748:
Ibn Abbas (Allah be pleased with them) reported that a person proceeded along with the Apostle of Allah (may peace he upon him) in the state of Ihram and fell down from his camel and his neck was broken, and he died. The Messenger of Allah (may peace be upon him) said: Bathe him with water mixed with lote (leaves) and shroud him in two (pieces of) cloth and do'not cover his head for he would come on the Day of Resurrection pronouncing Talbiya.
Book 7, Number 2749:
Sa'id b. Jubair reported on the authority of Ibn Abbas (Allah be pleased with him) that a person proceeded with the Messenger of Allah (may peace be upon him) in the state of Ihram. The rest of the hadith th is the same except that he (the Holy Prophet) (is reported to have) said: He would be raised on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair did not name the place where he fell down.
Book 7, Number 2750:
Ibn Abbas (Allah be pleased with them) reported that there was a person in the state of Ihram whose camel broke his neck and he died. Thereupon the Mes- senger of Allah (may peace be upon him) said: Bathe him with water mixed (with the leaves of) lote tree and shroud him In his two (pieces of) cloth and cover neither his head nor his face, for he would be raised on the Day of Resurrection pronouncing Talbiya.
Book 7, Number 2751:
Ibn 'Abbas (Allah be pleased with them) reported that when a person who was in the state of Ihram was in the company of the Messenger of Allah (may peace be upon him), his camel broke his neckand he died. Upon this the Messenger of Allah (may peace be upon him) said: Bathe him with water (mixed with the leaves) of the lute tree and shroud him in his two (pieces of) cloth and, neither perfume him nor cover his head, for he would be raised on the Day of Resurrection pronouncing Talbiya.
Book 7, Number 2752:
Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that a camel broke the neck of its owner while he was in the state of lhram and he was at that time in the company of the Messenger of Allah (may peace be upon him). Allah's Messenger (may peace be upon him)

commanded that he should be bathed with water mixed with (leaves of the) lote (tree) and no perfume should be applied to him and his head should not be covered, for he would be raised on the Day of Resurrection pronouncing Talblya.

Book 7, Number 2753:

Sa'id b. Jubair heard Ibn 'Abbas (Allah be pleased with them) as saying: A person came to Allah's Apostle (may peace be upon him) while he was in the state of lhram. He fell down from his camel and broke his neck. Thereupon Allah's Apostle (may peace be upon him) commanded to bathe him with water (mixed with the leaves of) the lote (tree), and shroud him in two (pieces of) cloth and not to apply perfume (to him), keeping his head out (of the shroud). Shu'ba said: He then narrated to me after this (the words)" keeping his head out," his face out, for he would be raised on the Day of Resurrection pronouncing Talbiya.

Book 7, Number 2754:

Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that the camel of a person broke his neck as he was in the company of Allah's Messenger (may peace be upon him). The Messenger of Allah, (way peace be upon him) commanded them (Companions) to wash him with water mixed (with the leaves of) the lote (tree) and to keep his face exposed; (he, the narrator) said: And his head (too), for he would be raised on the Day of Resurrection pronouncing Talbiya.

Book 7, Number 2755:

Ibn 'Abbas (Allah be pleased with him) reported that there was a person in the company of Allah's Messenger (may peace' be upon him) whose camel broke his neck and he died. thereupon Allah's Apostle (may peace be upon him) said: Wash him, but do not apply perfume and do not cover his face, for he would be raised (on the Day of Resurrection) pronouncing Talbiya.

Chapter 14: PERMISSIBILITY OF ENTERING INTO THE STATE OF IHRAM PROVISIONALLY BECAUSE OF ILLNESS

Book 7, Number 2756:

A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) went (into the house of) Duba'a bint Zubair and said to her: Did you intend to perform Hajj? She said: By Allah, (I intend to do so) but I often remain ill, whereupon he (the Holy Prophet) said to her: Perform Hajj but with con- dition, and say: O Allah, I shall be free from Ihram where you detain me. And she (Duba'a) was the wife of Miqdad.

Book 7, Number 2757:

A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) went (to the house of) Duba'a bint al-Zubair b. Abd al-Muttalib. She said: Messenger of Allah, I intend to perform Hajj, but I am ill. Thereupon Allah's Apostle (may peace be upon him) said: Enter Into the state of Ihram on condition that you would abandon it when Allah would detain you.

Book 7, Number 2758:

This hadith has been reported on the authority of A'isha through another chain of transmitters.

Book 7, Number 2759:

Ibn Abbas reported that Duba'a bint al-Zubair b. 'Abd al-Muttalib (Allah be pleased with her) came to Allah's Messenger (may peace be upon him) and said: I am an ailing woman but I intend to perform Hajj; what you command me (to do)? He (the Holy Prophet) said: Enter into the state of Ihram (uttering these words) of condition: I would be free from it when Thou wouldst detain me. 'He (the narrator) said: But she was able to complete (the Hajj without breaking down).

Book 7, Number 2760:

Ibn Abbas (Allah be pleased with him) reported that Duba'a intended to perform Hajj. and the Apostle of Allah (may peace be upon him) commanded her (to enter into the state of Ihram) with condition. She did it in compliance with the com- mand of Allah's Apostle (may peace be upon him).

Book 7, Number 2761:

This hadith has been narrated on the authority of Ibn 'Abbas with a slight variation of words.

Chapter 15: DONNING OF IHRAM FOR WOMEN WHO ARE IN THE STATE OF MENSES AND PARTURITION AND EXCELLENCE OF BATH WHILE ENTERING INTO THE STATE OF IHRAM

Book 7, Number 2762:
A'isha (Allah be pleased with her) reported that Asma' hint 'Umais gave birth to Muhammad b Abu Bakr near Dhu'I-Hulaifa. The Messenger of Allah (may peace be upon him) commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram.
Book 7, Number 2763:
Jabir b. Abdullah (Allah be pleased with them) reported that when Asma' hint Umais gave birth (to a child) in Dhu'I-Hulaifa. Allah's Messenger (may peace be upon him) commanded Abyl Bakr (to convey to her) that she should take a bath and enter Into the state of Ihram.
Chapter 16: TYPES OF IHRAM-IT IS PERMISSIBLE TO ENTER INTO THE STATE'OF IHRAM SINGULARLY FOR THE SAKE OF HAJJ, OR FOR TAMATTU'BI'L-UMRA ILA'L-HAJJ OR FOR BOTH HAJJ AND'UMRA TOGETHER
Book 7, Number 2764:
'A'isha (Allah be pleased with her) said: We went with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. We entered into the state of Ibrim for Umra. Then the Messenger of Allah (may peace be upon him) said: Who has the sacrificial animal with him, he should put on Ihram for Hajj along with Umra. and should not put it off till he has completed them (both Hajj and Umra). She said: When I came to Mecca. I was having menses, I neither circumambulated the House, nor ran between as-safa' and al-Marwa. I complained about it to the Messenger of Allah (may peace be upon him) and he said: Undo your hair, comb it, and pronounce Talbiya for Hajj, and give up Umra (for the time being), which I did. When we had performed the Hajj, the Messenger of Allah (way peace he upon him) sent me with Abd al-Rabman b. Abu Bakr to Tan'im saying: This is the place for your Umra. Those who had put on Ibrim for Umra circumambulated the House, and ran between al-safa' and al-Marwa. They then put off Ihram and then made the last circuit after they had returned from Mina after performing their Hajj, but those who had combined the Hajj and the Umra made only one circuit (as they had combined Hajj and 'Umra).
Book 7, Number 2765:
'A'isha, the wife of the Apostle of Allah (may peace be upon him), said: We went out with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. There were some amongst us who had put on IHram for Umra and there were some who had put on Ihram for Hajj. (We proceeded on till) we came to Mecca. The Messenger of Allah (may peace be upon him) said: He who put on Ihram for 'Umra but did not bring the sacrificial animal with him should put it off. and he who put on Ihram for Umra and he who had brought the sacrificial animal with him should not put it off until he had slaughtered the animal; and he who put on lhram for Hajj should complete it. A'isha (Allah be pleased with her) said: I was in the monthlyperiod, and I remained In this state till the day of 'Arafa, and I had entered into the state of Ihram for 'Umra. The Messenger of Allah (may peace be upon him) thus commanded me to undo my hair and comb them (again) and enter into the state of Ihram for Hajj, and abandon (the rites of 'Umra). She ('A'isha) said: I did so, and when I had completed my Pilgrimage, the Messenger of Allah (may peace be upon him) sent with me 'Abd al-Rabman b. Abu Bakr and commanded me to (resume the rites of) 'Umra at Tan'im. the place where (I abandoned) 'Umra and put on Ihram for Hajj (before completing Umra).
Book 7, Number 2766:
A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. I put on Ihram for Umra and did not bring the sacrificial animal. The Apostle of Allah (may peace be upon him) said: He who has the sacrihcial animal with him should enter into the state of Ibrim for Hajj along with 'Umra, and. he should not put the Ibrim off till he has completed both of them. She (Hadrat A'isha) said: The monthly period began. When it was the nigt of Arafa, I said to the Messenger of Allah (may peace be upon him): I entered into the state of Ihram for 'Umra. but now how should I perform the Hajj? Thereupon he said: Undo your hair and comb them, and desist from performing Umra, and put on Ihram for Hajj She (A'isha, said: When I had completed my Hajj he commanded 'Abd al-Rahman b. Abu Bakr to carry me behind him (on boneback) in order to enable me to resume the rituals of Umra from Tan'im, the place where I abandoned its rituals.

Book 7, Number 2767:
'A'isha (Allah be pleased with her) reported: 'We went with the Messenger of Allah (may peace be upon him) (to Mecca). He said: He who intended among you to put on Ihram for Hajj and Umra should do so. And he who intended to put on Ihram for Hajj may do so. and he who intended to put on Ihram for 'Umra only may do so. A'isha (Allah be pleased with her) said: The Messenger of Allah (way peace be upon him) put on Ihram for Hajj and some people did that along with him. And some people put on Ihram for Umra and Hajj (both). and some persons put on Ihram for Umra only, and I was among those who put on Ihram for Umra (only).
Book 7, Number 2768:
A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him? (in his) Farewell Pilgrimage near the time of the appearance of the new moon of Dhu'I-Hijja. The Messenger of Allah (may peace be upon him) said: He who amongst you intends to put on Ihram for Umra may do so; bad I not brought sacrificial animal along with me, I would have put on Ihram for Umra. She (further said). There were some persons who put on Ihram for Umrs, and some persons who put on Ibrim for gajj, and 1 was one of those who put on Ihram for Umra. We went on till we reached Mecca, and on the day of 'Arafa I found myself In a state of menses, but I did not put off the Ihram for Umra. I told about (this state of mine) to the Apostle of Allah (may peace be upon him). whereupon he said: Abandon your 'Umra, and undo the hair of your head and comb (them), and put on Ihram for Hajj 'she ('A'isha) said: I did accordingly. When it was the night at Hasba and Allah enabled us to complete our Hajj, he (the Holy Prophet) sent with me Abd al-Rahman b. Abu Bakr, and he mounted me behind him on his camel and took me to Tan'im and I put on Ihram for 'Umra, and thus Allah enabled us to complete our Hajj and Umra and (we wore required to observe) neither sacrifice nor alms nor fasting.
Book 7, Number 2769:
'A'isha (Allah be pleased with her) said: We set out with the Messenger of Allah (may peace be upon him) just at the appearance of the new moon of Dhu'l- Hijja. We had no other intention but that of performing the Hajj, whereupon the Messenger of Allah (may peace be upon him) said: He who among you intends to put on Ihram for 'Umra should do so for 'Umra. The rest of the badith is the same.
Book 7, Number 2770:
A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) at the appearance of the new moon of Dhu'I-Hijja. There were amongst us those who had put on Ihram for Umra, and those also who had put on Ihram both for Hajj and Umra, and still those who had put on Ihram for Hajj (alone). I was one of those who had put on Ihram for. Umra (only). 'Urwa (one of the narrators) said: Allah enabled her (Hdrat A'isha) to complete both Hajj and Umra (according to the way as mentioned above). Hisham (one of the narrators) said: She had neither the sacrificial animal nor (was she required to) fast, nor (was she obliged to give) alms.
Book 7, Number 2771:
A'isha (Allah be pleased with her) said: We proceeded with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. There were those amongst us who had put on Ihram for Umra, and those who had put on Ibrim both for Hajj and'' Umra, and those amongst us who had put on Ihram for Hajj (only), while the Messenger of Allah (may peace be upon him) had put on Ihram for Hajj (only). He who put on Ihrim for Umra put it off (after performing Umra), and he who had put on Ihram for Hajj or for both Hajj and 'Umra did not put it off before the day of sacrifice (10th of Dhu'I-Hijja).
Book 7, Number 2772:
A'isba (Allah be pleased with her) said: We proceeded with the Apostle of Allah (may peace be upon him) with no other Intention but that of performing the Hajj. As I was at Sarif or near it, 1 entered in the state of menses. The Apostle of Allah (may peace be upon him) came to me and I was weeping, whereupon he said: Are you in a state of menses? I said. Yes. whereupon he said: This is what Allah has ordained for all the daughters, of Adam. Do whatever the pilgrim does. except that you should not

circumambulate the House till you have washed yourself (at the end of the menses period). And the Messenger of Allah (may peace be upon him) offered sacrifice of a cow on behalf of his wives.
Book 7, Number 2773:
A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) with no other aim but that of Hajj till we came (to the place known as) Sarif; and there I entered in the state of menses. The Messenger of Allah (may peace be upon him) came to me while I was weeping. He said: What makes you weep? I said: Would that I had not come (for Pilgrimage) this year. He (the Holy Prophet) said: What has happened to you? You have perhaps entered the period of menses. I said: Yes. He said: This is what has been ordained for the daughters of Adam. Do what a pilgrim does except that you should not circumambu- late the House, till you are purified (of the menses). She ('A'isha) said: When I came to Mecca, the Messenger of Allah (may peace be upon him) said to his companions: Make this (Ihram) the Ihram for 'Umra. So the people put off Ihbaim except those who had sacrificial animals with them. She ('A'isha) said: The Apostle of Allah (may peace be upon him) had the sacrificial animal with him, and so had Abd Bakr, 'Umar and other persons of means. They (those who had put off lhram again) put on Ihram (for Hajj) when they marched (towards Mina), and it was the 8th of Dhu'I-Hijja. She ('A'isha) said: When it was the day of sacrifice (10th of Dhu'I-Hijia), I was purified, and the Messenger of Allah (may peace be upon him) commanded me and I did the circumambulation of Ifada. She said that the flesh of cow was sent to us. I said: What is It? They said: The Messenger of Allah (may peace be upon him) has offered cow as sacrifice on behalf of his wives. When it was the might at Hasba, I said: Messenger of Allah, people are coming back from Hajj and Umra, where as I am coming back from Hajj (alone). She (IA'isha) reported: He (the Holy Prophet) commanded" Abd al- Rahman b. Abu Bakr to mount me upon his camel behind him. She ('A'isha) said: I was very young and I well remember that I dozed oil and my face touched the bind part of the haudaj (camel litter) till we came to Tan'im, and entered into the state of Ihram in lieu of Umra (which I for the time being abandoned) and which the people had performed.
Book 7, Number 2774:
A'isha (Allah be pleased with her) reported: We entered into the state of. Ihram for Hajj till we were at Sarif and I was in menses. The Messenger of Allah (may peace be upon him) came to me and I was weeping. The rest of the hadith is the same but (with this portion) that there were sacrificial animals with Allah's Apostle (may peace be upon him) and with Abu Bakr, Umar and with rich persons. And they pro- nounced Talbiya as they proceeded on. And there is no mention of this (too):" I was a girl of tender age and I dozed off and my face touched the bind part of the Haudaj."
Book 7, Number 2775:
'A'Isha reported that the Messenger of Allah (may peace be upon him) entered into the state of Ihram for Hajj Ifrid.
Book 7, Number 2776:
'A'isha (Allah be pleased with her) reported: We proceeded with the Mes- senger of Allah (may peace be upon him) putting on the Ihram for Hajj during the months of Hajj and the night of Hajj till we encamped at Sarlf. He (the Holy Prophet) went to his Companiens and said: He who has no sacrificial animal with him, in his case I wish that he should perform Umra (with this Ihram), and he who has the sacrificial animal with him should not do it. So some of thtm performed Hajj whereas others who had no sacrificial animals with them did not do (Hajj, but per- formed only 'Umra). The Messenger of Allah (may peace be upon him) had the sacrificial animal with him and those too who could afford it (performed) Hajj). The Messenger of Allah (may peace be upon him) came to me (i. e. A'isha) while I was weeping, and he said: What makes thee weep? I said: I heard your talk with Companions about Umra. He said: What has happened to you? I said: I do not observe prayer (due to the monthly period), whereupon besaid: It would not harm you; you should perform (during this time) the rituals of Hajj (which you can do outside the House). Maybe Allah will compensate you for this. You are one among the daughters of Adam and Allah has ordained for you as He has ordained for them. So I proceeded on (with the rituals of Hajj) till we came to Mina. I washed myself and then circumambuleted the House, and the Messenger of Allah (may peace be upon him) encamped at Muhassab and called, Abd al-Rahman b. Abua Bakr. and said: Take out your sister from the precincts

of the Ka'ba in order to put on Ihram for Umra and circumambulate the House. and I shall wait for you here. She said: So I went out and put on Ihram and then circu- mambulated the House. and (ran) between al-Safa and al-Marwa, and then we came to the Messenger of Allah (may peace be upon him) and he was in his bouse in the middle of the night. He said: Have you completed your (rituals)? I said: Yes. He then announced to his Companions to march on. He came out, and went to the House and circumambulated it before the dawn prayer and then proceeded to Medina.

Book 7, Number 2777:

A'isha (Allah be pleased with her) said: Some among us put on Ihram for Hajj alone (Hajj Mufrad) ; some of us for Hajj and Umra together (Qiran), and some of us for Tamattal (first for Umra and after completing it for Haii).

Book 7, Number 2778:

AI-Qasim b. Muhammad reported that A'isha had come for Hajj.

Book 7, Number 2779:

'Umra reported: I heard A'isha (Allah be pleased with her) as saying: We went out with the Messenger of Allah (may peace be upon him) five days before the end of Dhi Qa'dah, and we did see but that he intended to perform Hajj (only), but as we came near Mecca the Messenger of Allah (may peace be upon him) commanded that he who did not have the sacrificial animal with him should put off Ibrim after circumambulating the House and running between al-Safa and aI-Marwa (and thus convert his Ihram from that of Hajj to 'Umra). 'A'isha (Allah be pleased with her) said: The flesh of cow was sent to us on the Day of Sacrifice (10th of Dhu'I-Hijja). I said. What is this? It was said: The Messenger of Allah (may peace be upon him) sacrificed (the cow) on behalf of his wives. Yabyi said: I made a mention of this hadith (what has been stated by Umra) to Qisim b. Muhammad, whereupon be said: By Allah, she has rightly narrated it to you.

Book 7, Number 2780:

This hadlth has been narrated by Yahyi through the same chain of transmitters.

Book 7, Number 7781:

AI-Qasim narrated from the Mother of the Believers (Hadrat 'A'isha) that she said: Messenger of Allah. the people return (from Mecca) having ione two worships (both Hajj and Umra), but I am coming back with one (only). whereupon he said: You should wait and when the period of menses is over, you should go to Tan'im and put on lhram and then meet us at such and such time (and I think he said tomorrow) ; and (the reward of this Umra) is for you equal to your hardship or your spending.

Book 7, Number 2782:

Ibn al-Muththanna reported on the authority of Ibn Abu'Adi who transmit- ted on the authority of Ibn'Aun who narrated from al-Qasim and Ibrahim having said: I cannot differentiate the badith of one from the other (Q[Lsim and Ibribim) that the Mother of the Believers (Allah be pleased with her) said this: Messenger of Allah, people have come back with two acts of worship. The rest of the hadith is the same.

Book 7, Number 2783:

A'isha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) and we did not see but that he (intended to perform) Rajj (only), but when we reached Mecca we circmambulated the House; and the Messenger of Allah (may peace be upon him) commanded that he who did not have with him a sacrificial animal should put off Ihram. She (A'isha) said: (And consequent- ly) those who did not bring the sacrificial anima) s with them put off Ihram; and among his wives (too) who had not brought the sacrificial animals with them put off Ihram. A'isha said: I entered in the monthly period and could not (therefore) circumambulate the House. When it was the night of Hasba she said: Messenger of Allah, people are coming. back (after having performed oth) Hajj and'Umra, whereas I am coming back only with Hajj, whereupon he said: Did you not eircumambulate (the Ka'ba) that very night we intered Mecca? She (A'isha) said: No, whereupon he said: Go along with your brother to Tan'im and put on the Ihram for Umra, and it is at such and such a place that you can meet (us). (In the meanwhile) Safiyya (the wife of the Holy Prophet) said: I think, I will detain you (since I have entered in the monthly) period and you shall have to wait for me for the farewell circuit). Thereupon he (the Holy Prophet) said: May you be wounded and your head shorn

did you not circumambulate on the Day of Sacrifice (10th of Dhu'I-Hijja)? She said: Yes. The Holy Prophet (way peace be upon him) said: There is no harm. You should go forward. 'A'isha said: The Messenger of Allah (may peace be upon him) was going upwards to the side of Mecca, whereas I was coming down from it, or I was going upward, whereas he was coming down. Isbiq said: She was clim bing down, and he was climbing down.

Book 7, Number 2784:

'A'isha (Allah be pleased, with her) reported: We went out with the Mes. senger of Allah (may peace be upon him) pronouncing Talbiya having no explicit inten- tion of Pilgrimage or 'Umra. The rest of the hadith is the same.

Book 7, Number 2785:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) came out on the 4th or 5th of Dhul'I-Hijja (for Pilgrimage to Mecca) and came to me, and he was very angry. I said: Messenger of Allah, who has annoyed you? May Allah cast him in fire I He said: Don't you know that I commanded the people to do an act, but they are hesitant. (Hakam said: I think that he said: They seem to be hesitant.) And if I were to know my affair before what I had to do subsequently, I would not have brought with me the sacrificial animals, and would have bought them (at Mecca) and would have put off lhram as others have done.

Book 7, Number 2786:

A'isha (Allah be pleased with her) reported that the Apostle of Allah (may peace be upon him) came out (for Pilgrimage) on The 4th or 5th of Dbu'l Hjjja. The rest of the hadith is the same, but he (the narrator) made no mention of the doubt of Hakam about his (the Prophet's) words:" They were reluctant."

Book 7, Number 2787:

A'isha (Allah be pleased with her) reported that she put on Ihram for, Umra and arrived 'at Mecca) but did not circumambulate the House as she had entered in the period of menses, and then put on Ihram for Hajj and performed all the rituals concerning it (except circumambulating the House). The Apostle of Allah (may peace be upon him) said to her on the day of march (when pilgrims come to Mina): Your circumambulation would suffice both Hajj and Umra. She, however, felt reluc- tant. Thereupon the Holy Prophet (may peace be upon him) sent her with 'Abd al- Rahman to Tan'im and she performed Umra (with separate rituals) after Hajj.

Book 7, Number 2788:

'A'isha (Allah be pleased with her) reported that she entered in the monthly period at Sarif, and took bath at 'Arafa (after the period was over). The messenger of Allah (may peace be upon him) said to her: Your circumambulation between al Safa and al-Marwa is enough for your Hajj and 'Umra.

Book 7, Number 2789:

Safiyya hint Shaiba reported that 'A'isha (Allah be pleased with her) said: Messenger of Allah, lo! the people are returning with two rewards whereas I am return- ing with one reward. Thereupon he commanded 'Abd al-Rahman b. Abu Bakr to take her to al-Tan'im. She ('A'isha) said: He seated me behind him on his camel. She (further) stated: I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel. I said to him: Do you find anyone bere? She (further) said: I entered into the state of Ihram fond. 'Umra till we reached the Messen- ger of Allah (may peace be upon him) and he was at Hasba.

Book 7, Number 2790:

Abd al-Rahman b. Abu Bakr reported that the Apostle of Allah (may peace be upon him) ordered him to mount A'isha behind him and enable her to (enter into the state of Ibrim for 'Umra) at Tan'im.

Book 7, Number 2791:

Jabir (Allah be pleased with him) said: We, in the state of lhram, came with the Messenger of Allah (may peace be upon him) for Hajj Mufrad (with the aim of Hajj only), and 'A'isha set out for Umra, and when we reached Sarif, she (Hadrat A'isha) entered in the state of monthly period; we proceeded on till we reached (Mecca) and circumambulated the Ka'ba and ran between (al-Safa) and al-Marwa; and the Messenger of Allah (may peace be upon him) commanded that one who amongst us had no sacrificial animal with him should put off Ihram. We said: What does this" Putting off" imply? He

said: Getting out completely from the state of lhram, (so we put off Ihram), and we turned to our wives and applied perfume and put on our clothes. and we were at a four night's distance from 'Arafa. And we again put on Ihram on the day of Tarwiya (8th of Dhu'l-Hijja). The Messenger of Allah (may peace be upon him) came to 'A'isha (Allah be pleased with her) and found her weeping, and said: What is the matter with you? She said: The matter is that I have entered in the monthly period, and the people had put off lhram, but I did not and I did not circumambulate the House, and the people are going for Hajj now (but I can't go), whereupon he said: It is the matter which Allah has ordaiucd for the daughters of Adam, so now take a bath and put on Ihram for Hajj. She ('A'isha) did accordingly, and stayed at the places of staying till the monthly period was over. She then circu- mambulated the House, and (ran between) al-Safa and al-Marwa. He (the Holy Prophet) then said: Now both your Hajj and 'Umra are complete, whereupon she said: I feel in my mind that I did not circumambulate the House till I performed Hajj (I missed the circumambulation of 'Umra). Thereupon he (Allah's Apostle) said: 'Abd al- Rahman, take her to Tan'im (so as to enable her) to perform Umra (separately), and it was the night at Hasba.

Book 7, Number 2792:

Jabir b. Abdullah is reported to have said that the Apostle of Allah (may peace be upon him) came to 'A'isha (Allah be pleased with her) and she was weeping. The rest of the hadith is the same.

Book 7, Number 2793:

Jabir b. 'Abdullah reported that A'isha (Allah be pleased with her) enter- ed into the state of Ihram (separately) for 'Umra while the Prophet (may peace be upon him) was performing Hajj. The rest of the hadith is the same, but with this addi- tion: The Messenger of Allah (may peace be upon him) was a person of gentle disposi- tion, so when she (A'Isha) wished for a thing, he accepted it (provided it did not contravene the teachings of Islam). So he (in pursuance of her desire for a separate lhram for Umra) sent her with 'Abd al-Rahman b. Abu Bakr and she put on Ihram for 'Umra at al-Tan'im. Matar and Abu Zubair (the two narrators amongst the chain of transmitters) said: Whenever 'A'isha performed Hajj she did as she bad done along with Allah's Apostle (may peace be upon him).

Book 7, Number 2794:

Jabir (Allah be pleased with him) said.: We went with Allah's Messenger (may peace be upon him) in 'a state of Ihram for the Hajj. There were women and children with us. When we reached Mecca we circumambulated the House and (ran) between al-Safa and al-Marwa. The Messenger of Allah (may peace be upon him) said: He who has no sacrificial animal with him should put off lhram. We said: What kind of putting off? He said: Getting out of lhram completely. So we came to our wives, and put on our clothes and applied perfume. When it was the day of Tarwiya, we put on Ihram for Hajj. and the first circumambulation and (running) between al-Safa and al-Marwa sufficed us.. Allah's Messenger (may peace be upon him) commanded us to become seven partners (in the sacrifice) of a camel and a cow.

Book 7, Number 2795:

Jabir b. Abdullah reported that the Apostle of Allah (may peace be upon him) ordered us to put on Ihram (again) as we proceeded towards Mina after we had put it off (i. e. 'on the 8th of Dhu'l-Hijja). So we pronounced Talbiya at al-Abtah.

Book 7, Number 2796:

Jabir b. Abdullah is reported to have said: Neither Allah's Apostle (may peace be upon him) nor his Companions (circumambulated the Ka'ba and) ran between al-Safa and al-Marwa but once (sufficing both for Hajj and 'Umra). But in the hadith transmitted by Muhammad b. Bakr there is an addition:" That is first circumambu- lation."

Book 7, Number 2797:

'Ata'reported: I, along with some people, heard Jabir b. 'Abdullah saying: We the Companions of Muhammad (may peace be upon him) put on Ihram for Hajj only. Ata' further said that Jabir stated: Allah's Apostle (may peace be upon him) came on the 4th of Dhu'l-Hijja and he commanded us to put off Ihram. 'Ata'said that he (Allah's Apostle) commanded them to put off Ihram and to go to their wives (for inter- course). 'Ata' said: It was not obligatory for them, but (intercourse) with them had become permissible. We said: When only five days had been left to reach 'Arafa, he (the Holy

Prophet) commanded us to have intercourse with our wives. And we reached 'Arafa in a state as if we had just intercoursed (with tbem). He ('Ata') said: Jabir pointed with his hand and I (perceive) as if I am seeing his hand as it moved. In the (meantime) the Apostle of Allah (may peace be upon him) stood amongst us and said: You are well aware that I am the most God-fearing, most truthful and most pious amongst you. And if there were not sacrificial animals with me, I would also have put off Ihram as you have put off. And if I were to know this matter of mine what I have come to know later on. I would not have brought sacrificial animals with me. SO they (the Companions) put. olf Ihrim and we also put off and listened to (the Holy Prophet) and obeyed (his command). Jabir said: 'All came with the revenue of the taxes (from Yemen). He (the Holy Prophet) said: For what (purpose) have you entered into the state of Ihram (whether you entered into the state purely for Hajj and, Umra jointly or Hajj and Umra separately)? He said: For the purpose for which the Apostle of Allah (may peace be upon him) had entered. (The Holy Prophet had entered as a Qiran, i. e. Ihram covering both Umra and Hajj simultaneously.) Thereupon Allah's Messenger (may peace be upon him) said: Offer a sacrifice of animal, and retain Ihram. And 'All brought a sacrificial animal for him (for the Holy Prophet). Suraqa b. Malik b. Ju'shum said: Messenger of Allah, is it (this concession putting off Ihram of Hajj or Umra) meant for this year or is it for ever?. He said: It is for ever.

Book 7, Number 2798:

Jabir b. 'Abdullah (Allah be pleased with them) reported: We entered with the Messenger of Allah (may peace be upon him) in the state of Ihram for Hajj. When we came to Mecca he commanded us to put off Ihrim and make it for 'Umra. We felt It (the command) hard for us, and our hearts were anguished on account of this and it (this reaction of the people) reached the Apostle of Allah (may peace be upon him). We do not know whether he received (this news) from the Heaven (through revelation) or from the people. (Whatever the case might be) he said; O people, put off Ihram. If there were not the sacrificial animals with me, I would have done as you do. So we put off the Ihram (after performing Umra), and we bad intercourse with our wives and did everything which a non-Muhrim does (applying perfume, putting on clothes, etc.), and when It was the day of Tarwiya (8th of Dhu'l-Hijja) we turned our back to Mecca (in order to go to Mini, 'Arafat) and we put on lhram for Hajj.

Book 7, Number 2799:

Musa b. Nafi reported: I came to Mecca as a Mutamattil for Umra (per- forming Umra first and then putting off lhram and again entering into the state of Ihram for Hajj) four days before the day of Tarwiya (i. e. on tee 4th of Dhu'l-Hijja). Thereupon the people said: Now yours is the Hajj of the Meccans. I went to 'Ata' b. Abi Rabah and asked his religious verdict. Ata' said: Jabir b. 'Abdullah al'Ans-ari (Allah be pleased wa'th them) narrated to me that he peirforfned Hajj with the Messenger of Allah (may peace be upon him) in the year when he took sacrificial animals with him (i. e. during the 10th year of Hijra known as the Farewell Pilgrimage) and they had put on Ihram for Hajj only (as Mufrid). The Messenger of Allah (may peace be upon him) said: Put off Ihram and circumambulate the House, and (run) between al-Safa and al-Marwa. and get your hair cut and stay as non-Muhrims. When it was the day of Tarwiya, then put on Ihram for Hajj and make lhram for Mut'a (you had put on Ihram i f or Hajj, but take it off af ter perf orming Umra and then again put on Ihram for Hajj). They said: How should we make it Mut'a although we entered upon lhram in the name of Hajj? He said: Do whatever I command you to do. Had I not brought sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to put off Ihram till tLe sacrifice is offered. Then they also did accordingly.

Book 7, Number 2800:

Jabir b. 'Abdullah (Allah be pleased with them) reported: We set out with Allah's Messenger (may peace be upon him) as Muhrim for Hajj. The Messenger of Allah (may peace be upon him) commanded us to make this Ihram for Umra, and some put it off (af ter performing 'Umra), but the Prophet (may peace be upon him) had sacrificial animals with him, so he could not make it (this Ihram) as that of Umra.

Chapter 17: PERFORMING HAJJ AND UMRA SEPARATELY

Book 7, Number 2801:

Abu Nadra reported: Ibn'Abbas commanded the performance of Mut'a putting lhram for 'Umra during the months of Dhu'I-Hijja and after completing it. then putting on Ibrim for Hajj), but Ibn Zubair forbade to do it. I made a mention of it to Jabir b. Abdullih and he said: It is through me that this hadith has been circulated. We entered into the state of Ihram as Tamattu' with the Messenger of Allah (may peace be upon him). When 'Umar was Installed as Caliph, he said: Verily Allah made permissible for His Messenger (may peace be upon him) whatever He liked and as Re liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umra for Allah as Allah has commanded you; and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'a). And any person would come to me with a marriage of appointed duration (Mut'a), I would stone him (to death). Qatada narrated this hadith with the same chain of transmitters saying: (That 'Umar also said): Separate your Hajj from 'Umra, for that is the most complete Hajj, and complete your Umra.

Book 7, Number 2802:

Jabir b. 'Abdullah (Allah be pleased with them) reported: We came with the Messenger of Allah (May peace be upon him) pronouncing Talbiya for Hajj, and the Messenger of Allah (May peace be upon him) commanded us to make (our Ihram) into that of Umra.

FAREWELL PILGRIMAGE OF THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM)

Just as the first revelation in the cave of Hira' marks the advent of the apostolic mission of Muhammad (May peace be upon him), similarly his Farewell Pilgrimage marks its crowning glory. Opinions differ as to when Hajj became obligatory but the commonly accepted opinion is that it was in the eighth year of Hijra that Allah declared it as one of the five fundamentals of Islam. In the ninth year of Hijra the Holy Prophet (may peace be upon him) sent Abu Bakr as the leader of the Hajj delegation but he himself did not go. Hadrat Abu Bakr was later on joined by Hadrat Ali in order to make a sure declaration on behalf of the Holy Prophet (may peace be upon him) which concerned the freedom from obligation in regard to those idolatrous tribes who had shown no respect for the treaties which they had entered into with the Holy Prophet (May peace be upon him). This declaration is contains in the opening verses of Sura Tauba.

The Holy Prophet (May peace be upon him) spent this year in making preparations for the Hajj in the tenth year of Hijra which coincided with the sixty-third year (the last year) of his life. Every attempt was, therefore, made to take full advantage of this great assembly. Messengers were sent to all parts of Arabia inviting people to join him in this great Pilgrimage. It was necessary for them since they should learn by first-hand knowledge the several injunctions and practices of the Pilgrimage-free from all taints of ignorance-an ideal pattern which was to be kept intact in its pristine glory for all times to come. Not only the rites and rituals of the Pilgrimage were to be finally explained by the Holy Prophet (May peace be upon him) but all those things which had any concern with Islam had been finalized.

The Holy Prophet (May peace be upon him) delivered a khutba on the 24th of Dhi-Qa'da on the occasion of the Friday prayer and gave the Muslims necessary instructions relating to Hajj. Next day, I. e. on the 25th of Dhi-Qa'da, he set out after Zuhr prayer on a journey for Hajj along with thousands of his devoted Companions. The 'Asr prayer was offered at Dhu'l-Hulaifa. The caravan spent the night there and it was there after the Zuhr prayer that the Holy Prophet (May peace be upon him) and his Companions put on Ihram and proceeded towards Mecca. They reached their destination on the 4th of Dhu'l-Hijja pronouncing Talbiya (Labbaik, Labbaik, Allahumma Labbaik).

As the caravan moved on the number of participants swelled till, according to some of the narrators, it reached more than one lakh and thirty thousands. The Farewell Pilgrimage is one of the most important occasions in the sacred life of Muhammad (May peace be upon him). Apart from the rites and rituals, the addresses and speeches of the Holy Prophet (May peace be upon him) succinctly sum up the teachings of Islam.

Book 7, Number 2803:

Ja'far b Muhammad reported on the authority of his father: We went to Jabir b. Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn. I said: I am Muhammad b. 'Ali b. Husain. He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest (in order to bless me), and I was, during those days, a young

boy, and he said: You are welcome, my nephew. Ask whatever you want to ask. And I asked him but as he was blind (he could not respond to me immediately), and the time for prayer came. He stood up covering himself in his mantle. And whenever he placed its ends upon his shoulders they slipped down on account of being short (in size). Another mantle was, however, lying on the clothes rack near by. And he led us in the prayer. I said to him: Tell me about the Hajj of Allah's Messenger (May peace be upon him). And he pointed with his hand nine, and then stated: The Messenger of Allah (may peace be upon him) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (may peace be upon him) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (May peace be upon him) and do according to his doing. We set out with him till we reached Dhu'l-Hulaifa. Asma' daughter of Umais gave birth to Muhammad b. Abu Bakr. She sent message to the Messenger of Allah (May peace be upon him) asking him: What should 1 do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihram. The Messenger of Allah (May peace be upon him) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Baida'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (may peace be upon him) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying):" Labbaik,0 Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner."

And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (May peace. be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umra (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited:" And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle [May peace be upon him] that he recited in two rak'ahs:" say: He is Allah One," and say:" Say: 0 unbelievers." He then returned to the pillar (Hajar Aswad) and kissed it. He then went out of the gate to al-Safa' and as he reached near it he recited:" Al-Safa' and al-Marwa are among the signs appointed by Allah," (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:" There is no god but Allah, One, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah (May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has become incorporated in the Hajj (adding):" No, but for ever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (may peace be upon him) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (may peace be upon him) regarding what she

had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Holy Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: 0 Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on.

He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Apostle (may peace be upon him) was one hundred. Then all the people except the Apostle (may peace be upon him) and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tarwiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Ailah (may peace be upon him) rode and led the noon, afternoon, sunset 'Isha' and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah (may peace be upon him) then set out and the Quraish did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (may peace be upon him), however, passed on till he came to 'Arafa and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance.

The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of she pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. 0 Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two.

The Messenger of Allah (may peace be upon him) then mounted his camel and came to the place of stay, making his she-camel al-Qaswa, turn towards the side where there we are rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i. e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha' prayers). The Messenger of Allah (may peace be upon him) then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear.

He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'Abbas and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (May peace be upon him) was moving on, there was also going a group of women (side by side with them). Al-Fadl began to look at them. The Messenger of Allah (may peace be upon him) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (may peace be upon him) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir. 1680 He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest jamra, he came to the jamra which is near the tree. At this be threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'All who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Holy Prophet and Hadrat 'All) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Zuhr prayer at Mecca. He came to the tribe of Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it.

Book 7, Number 2804:

Ja'far b. Muhammad narrated on the authority of his father thus: I came to Jabir b. Abdullah and asked him about the (Farewell) Pilgrimage of Allah's Messenger (may peace be upon him). The rest of the hadith is the same, but with the addition of this:" There was one Abu Sayyara among the Arabs, (of pre-Islamic period) who carried (people from Muzdalifa to Mini). As the Messenger of Allah (May peace be upon him) set out from Muzdalifa to al-Mash'ar al-Haram, the Quraish were certain that he would halt there and that would be his station. But he passed on (without staying) there. and paid no heed to it till he came to 'Arafat and there he stayed."

Book 7, Number 2805:

Jabir reported Allah's Messenger (May peace be upon him) as saying: I have sacrificed (the animals) here, and the whole of Mini is a place for sacrifice; so sacrifice your animals at your places. 1 have stayed here (near these rocks), and the whole of Arafat is a place for stay. And I have stayed here (at Muzdalifa near Mash'ar al-Haram and the whole of Muzdalifa) is a place for stay (i. e. one is permitted to spend night in any part of it, as one likes).

Book 7, Number 2806:

Jabir b. Abdullah (Allah be pleased with them) reported that when Allah's Messenger (may peace be upon him) proceeded to Mecca, he came to it (the Black Stone). he kissed it. and moved to his right. and moved quickly in three circuits, and walked in four circuits.

Chapter 18: STAYING AND THE SIGNIFICANCE OF THE VERSE:, THEN HASTEN ON FROM WHERE THE PEOPLE HASTEN ON (ii. 199)

Book 7, Number 2807:

'A'isha (Allah be pleased with her) reported that the Quraish (of the pre-Islamic days) and those who followed their religions practices stayed at Muzdalifa, and they named themselves as Hums, whereas all other Arabs stayed at 'Arafa. With the advent of Islam, Allah, the Exalted and Glorious, commanded His Apostle (may peace be upon him) to come to 'Arafat and stay there, and then hurry from there, and this is the significance of the words of Allah:" Then hasten on from where the people hasten on."

Book 7, Number 2808:

Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating In this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went t o 'Arafat. Hisham said on the authority of his father

who related from 'A'isha (Allah be pleased with her) who said: Hums are those about whom Allah, the Exalted and Glorious, revealed this verse:" Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We'do not hasten but from Haram. But when this (verse) was revealed:" Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat.

Book 7, Number 2809:

Jubair. b. Mut'im reported: I lost my camel and went in search of it on the day of 'Arafa, and I saw the Messenger of Allah (may peace be upon him) staying along with people in 'Ara'fit. Thereupon I said: By Allah, he is among the Hums (Quraish) ; what has happened to him that he has come to this (place)? The Quraish were counted among Hums.

Chapter 19: PERMISSIBILITY OF SAYING ONE HAS ENTERED INTO IHRAM LIKE THE IHRAM OF THE OTHER ONE OR ABROGATION OF PUTTING OFF IHRAM AND COMPLETING (HAJJ AND UMRA)

Book 7, Number 2810:

Abu Musa (Allah be pleased with him) said: I came to the Messenger of Allah (may peace be upon him) as he was encamping at Batha. He said to me: Did you intend to perform Hajj? I said: Yes. He again said: With what intention have you entered into the state of Ihram (for Ifrad, Qiran or Tamattu'). I said: I pronounced Talbiya (I have entered into the state of Ihram) with that very aim with which the Apostle of Allah (may peace be upon him) is pronouncing Talbiya. He (the Holy Prophet) said; You have done well. Then circumambulate the House and run between al-Safa' and al-Marwa' and put off Ihram (as you have not brought the sacrificial animals along with you). So I circumambulated the House, and ran between al-Safa' and al-Marwa' and then came to a woman of the tribe of Qais and she rid my head of the lice. I again put on Ihram for Hajj. and continued giving religious verdict (according to this practice) till during the Caliphate of Umar (Allah be pleased with him) when a person said to him: Abu Musa, or Abdullah b. Qais, exercise restraint in delivering some religious verdict of yours, for you do not know what has been introduced after you by the Commander of the Believers in the rites (of Hajj). Thereupon he said: 0 people, whom we gave the religious verdict (concerning putting off Ihram) they should wait, for the Commander of the Believers is about to come to you, and you should follow him. Umar (Allah be pleased with him) then came and I made a mention of it to him. whereupon he said: If we abide by the Book of Allah (we find) the Book of Allah has commanded us to complete the (. Hajj and 'Umra), and if we abide by the Sunnah of Allah's Messenger (may peace be upon him), we find that Allah's Messenger (may peace be upon him) did not put off Ihram till the sacrificial animal was brought to its end (till it was sacrificed).

Book 7, Number 2811:

This hadith has been narrated by Shu'ba with the same chain of transmitters.

Book 7, Number 2812:

Abu Musa (Allah be pleased with him) reported: I came to the Messenger of Allah (may peace be upon him) and he was encamping at Batha. He (the Holy Prophet) said: With what purpose have you entered into the state of Ihram? I said: I have entered into the state of Ihram in accordance with the Ihram of Allah's Apostle (may peace be upon him). He said: Have you brought sacrificial animals along with you? I said: No. whereupon he said: Then circumambulate the House and run between al-Safa' and al-Marwa and put off Ihram. So I circumambulated the House, ran between al-Safa' and al-Marwa, and then came to a woman of my tribe. She combed and washed my head. I used to give religious verdict (according to the above mentioned command of the Holy Prophet) during the Caliphate of Abu Bakr and also during that of 'Umar. And it was during the Hajj season that a person came to me and said: You (perhaps) do not know what the Commander of the Believers has introduced in the rites (of Hajj). I said: 0 people, those whom we have given religious verdict about a certain thing should wait, for the Commander of the Believers is about to arrive among you, so follow him. When the Commander of the Believers arrived, I said: What is this that you have introduced in the rites (of Hajj)? -where upon he said: If we abide by the Book of Allah (we find) that there Allah, Exalted and Majestic, has said: Complete Hajj and 'Umra for Allah." And if we abide by the Sunnah

of our Apostle (may peace be upon him) (we find) that the Apostle of Allah (May peace be upon him) did not put off Ihram till he had sacrificed the animals.
Book 7, Number 2813:
Abu Musa (Allah be pleased with him) reported: The Messenger of Allah (May peace be upon im) had sent me to Yemen and I came back In the year in which he (the Holy Prophet) performed the (Farewell) Pilgrimage. Allah's Messenger (may peace be upon, him) said to me: Abu Musa, what did you ' say when you entered into the state of Ihram? I said: At thy beck and call; my (Ihram) is that of the Ihram of Allah's Apostle (May peace be upon him). He said: Have you brought the sacrificial animals? I said: No. Thereupon he said: Go and circumambulate the House, and (run) between al-Safa' and al-Marwa and then put off Ihram. The rest of the hadith is the same.
Book 7, Number 2814:
Abu Musa, (Allah be pleased with him) reported that he used to deliver religious verdict in favor of Hajj Tamattu'. A person said to him: Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Musa,) met him (Hadrat Umar) subsequently and asked him (about it), whereupon 'Umar said: I know that Allah's Apostle (May peace be upon him) and also his Companions did that (observed Tamattu'), but I do not approve that the married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their beads.
Chapter 20: PERMISSIBILITY OF THE TAMATTU, (FORM OF PILGRIMAGE)
Book 7, Number 2815:
'Abdullah b. Shaqiq reported that 'Uthman (Allah be pleased with him) used to forbid Tamattu', whereas 'Ali (Allah be pleased with him) ordered to do it. 'Uthman said a word to 'Ali, but 'Ali said: You know that we used to perform Tamattu' with the Messenger of Allah (may peace be upon him), whereupon he said: It is right, but we entertained fear. This hadith has been narrated by Shu'ba with the same chain of transmitters.
Book 7, Number 2816:
Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said: What is your opinion about a matter which the Messenger of Allah (may peace be upon him) did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra).

Book 7, Number 2817:
Abu Dharr (Allah be pleased with him) said that Tamattu' in Ha was a special (concession) 1694 for the Companions of Muhammad (may peace be upon him).
Book 7, Number 2818:
Abu Dharr (Allah be pleased with him) reported: Tamattu' in Hajj was a special concession for us.
Book 7, Number 2819:
Abu Dharr (Allah be pleased with him) said: Two are the Mut'as which were not permissible but only for us, i. e. temporary marriage with women and Tamattu' in Hajj.
Book 7, Number 2820:
'Abd al-Rahman b. Abi al-Sha'tha' reported: I came to Ibrahim al-Nakha'I and Ibrahim Taimi and said: I intend to combine 'Umra and Hajj this year, whereupon Ibrahim al-Nakha'i said: But your father did not make such intention. Ibrahim narrated on the authority of, his father that he passed by Abu Dharr (Allah be pleased with him) at Rabdha, and made a mention of that, whereupon he said: It was a special concession for us and not for you.
Book 7, Number 2821:
Ghunaim b. Qais said: I asked Sa'd b. Abu Waqqas (Allah be pleased with him) about Mut'a, whereupon he said: We did that, and it was the day when he was an unbeliever living in (one of the) houses of Mecca.

Book 7, Number 2822:
This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and in his narration (he) refers to Mu'awiya.
Book 7, Number 2823:
This hadith has been transmitted on the authority of Sulaiman (but with a slight modification of words).
Book 7, Number 2824:
Mutarrif reported: 'Imran b. Husain said to me: Should I not narrate to you a hadith today by which Allah will benefit you subsequently-and bear in mind that Allah's Messenger (may peace be upon him) made some members of his family perform 'Umra within ten days of Dhu'l-Hijja. No verse was revealed to abrogate that, and he (the Holy Prophet) did not refrain from doing it till he died. So after him everyone said as he liked, (but it would be his. personal opinion and not the verdict of the Shari'ah).
Book 7, Number 2825:
This hadith been narrated on the authority of Jurairi with the same chain of transmitters, and Ibn Hatim said in his narration:" A person said according to his personal opinion, and it was Umar."
Book 7, Number 2826:
Imran b. Husain reported: I am narrating to you a hadith by which Allah will benefit you (and the hadith is) that Allah's Messenger (may peace be upon him) combined Hajj and 'Umra, and he did not forbid (this combination) till he died. (Moreover) nothing was revealed in the Holy Qur'an which forbade it. And I was always blessed till I was branded and then it (blessing) was abandoned. I then abandoned branding and it (the blessing was restored).
Book 7, Number 2827:
This hadith has been narrated on the authority of Mutarrif with the same chain of transmitters.
Book 7, Number 2828:
Mutarrif reported: 'Imran b. Husain sent for me during his illness of which he died, and said: I am narrating to you some ahadith which may benefit you after me. If I live you conceal (the fact that these have been transmitted by me), and if I die, then you narrate them if you like (and these are): I am blessed, and bear in mind that the Messenger of Allah (may peace be upon him) combined Hajj and Umra. Then no verse was revealed in regard to it in the Book of Allah (which abrogated it) and the Apostle of Allah (may peace be upon him) did not forbid (from doing it). And whatever a person (, Umar) said was out of his personal opinion.
Book 7, Number 2829:
'Imran b. al-Husain (Allah be pleased with him) said: Know well that Allah's Messenger (may peace be upon him) combined 'Hajj and 'Umra, and nothing was revealed in the Book (to abrogate it), and the Messenger of Allah (may peace be upon him) too did not forbid us from (combining) them. And whatever a person said was out of his personal opinion.
Book 7, Number 2830:
'Imran b. Husain (Allah be pleased with him) reported: We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (may peace be upon him), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Husain narrated this hadith (in these words also):" Allah's Apostle (may peace be upon him) performed Hajj Tamattu' and we also performed it along with him."
Book 7, Number 2831:
'Imran b. Husain said: There was revealed the verse of Tamattu' in Hajj in the Book of Allah and the Messenger of Allah (may peace be upon him) commanded us to perform it. and then no verse was revealed abrogating the Tamattu' (form of Hajj), and the Messenger of Allah (may peace be upon him) did not forbid to do it till he died. So whatever a person said was his personal opinion. A hadith like this is transmitted on the authority of Imran b. Husain, but with this variation that he ('Imran) said: We did that (Tamattu') in the company of Allah's Messenger (may peace be upon him) and he did not say anything but he (the Holy Prophet) commanded us to do it.

Chapter 21: SACRIFICING OF ANIMAL IS OBLIGATORY FOR TAMATTU., BUT HE WHO DOES NOT DO IT IS REQUIRED TO OBSERVE FAST FOR THREE DAYS DURING THE HAJJ AND FOR SEVEN DAYS WHEN HE RETURNS TO THE FAMILY

Book 7, Number 2832:

Abdullah b. 'Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) observed Tamattu' in Hajjat-ul-Wada'. He first put on Ihram for 'Umra and then for Hajj. and then offered animal sacrifice. So he drove the sacrificial animals with him from Dhu'l-Hulaifa. Allah's Messenger (may peace be upon him) commenced Ihram of Umra and thus pronounced Talbiya for 'Umra. and then (put on Ihram for Hajj) and pronounced Talbiya for Hajj. And the people performed Tamattu' in the company of Allah's Messenger (may peace be upon him). They put on Ihram for Umra (first) and then for Hajj. Some of them had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So when Allah's Messenger (may peace be upon him) came to Mecca, he said to the people: He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him till he has completed the Hajj; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and run between al-Safa' and al-Marwa and clip (his hair) and put off the Ihram, and then again put on the Ihram for Hajj and offer sacrifice of animals. But he who does not find the sacrificial animal, he should observe fast for three days during the Hajj and for seven days when he returns to his family. Allah's Messenger (may peace be upon him) circumambulated (the House) when he came to Mecca: he first kissed the corner (of the Ka'ba containing the Black Stone), then ran in three circuits out of seven and walked in four circuits. And then when he had finished the circumambulation of the House he observed two rak'ahs of prayer at the Station (of Ibrahim), and then pronounced Salaam (for concluding the rak'ahs), and departed and came to al-Safa' and ran seven times between al-Safa' and al-Marwa. After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and sacrificed his animal on the day of sacrifice (10th of Dhu'l-Hijja). and then went back quickly (to Mecca) and performed circumambulation of the House (known as tawaf ifada) after which all that was unlawful for him became lawful; and those who had brought the sacrificial animals along with them did as Allah's Messenger (may peace be upon him) had done. This hadith has been narrated on the authority of 'A'isha. The wife of Allah's Messenger (may peace be upon him), concerning his Tamattu' of Hajj and 'Umra and performing of Tamattu' by people in his company.

Chapter 22: THE QARIN SHOULD NOT PUT OFF THE IHRAM BUT AT THE TIME WHEN A MUFRID PILGRIM TAKES IT OFF

Book 7, Number 2833:

Hafsa (Allah be pleased with her), the wife of Allah's Apostle (may peace be upon him), said: Messenger of Allah. what about people who have put off Ihram whereas you have not put it off after your 'Umra? He said: I have stuck my hair and have driven my sacrificial animal, and would not, therefore, put off Ihram until I have sacrificed the animal.

Book 7, Number 2834:

Hafsa (Allah be pleased with her) reported: I said: Messenger of Allah what is the matter with you that you have not put off Ihram? The rest of the hadith is the same.

Book 7, Number 2835:

Hafsa (Allah be pleased with her) reported: I said to Allah's Messenger (may peace be upon him): What is the matter with people that they have put off Ihram, whereas you have not put it off after your Umra'? He said: I have driven my sacrificial animal and stuck my hair, and it is not permissible for me to put off Ihram unless I have completed the Hajj.

Book 7, Number 2836:

Hafsa (Allah be pleased with her) said: Messenger of Allah; the rest of the hadith is the same and (the concluding words of the Holy Prophet):" I won't put off Ihram until I have sacrificed the animal."

Book 7, Number 2837:

Hafsa (Allah be pleased with her) said that Allah's Apostle (may peace be upon him) commanded his wives that they should put off Ihram during the year of Hajj (at-ul-Wada'). whereupon she (Hafsa) said: What hinders you that you have not put off Ihram? Thereupon he said: I have stuck my hair and

driven my sacrificial animal along with men and it is not permissible to put off Ihram (under this condition until I have sacrificed the animal.

Chapter 23: PERMISSIBILITY OF PUTTING OFF IHRAM (IN THE MIDST OF HAJJ CEREMONIES) IN CASE OF OBSTRUCTION AND PERMISSIBILITY OF QIRAN

Book 7, Number 2838:

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) set out for Umra during the turmoil, and he said: If I am detained (from going to) the House, we would do the same as we did with Allah's Messenger (may peace be upon him). So he went out and put on Ihram for 'Umra and moved on until he reached al-Baida'. He turned towards his Companions and said: There is one command for both of them. and 1 call you as my witness (and say) that verify I have- made Hajj with 'Umra compulsory for me. He proceeded until, when he came to the House, he circumambulated it seven times and ran between al-Safa' and al-Marwa seven times, and made no addition to it and thought it to be sufficient for him and offered sacrifice.

Book 7, Number 2839:

Nafi' reported that 'Abdullah b. 'Abdullah and Salim b. Abdullah said to 'Abdullah (b. 'Umar) at the time when Hajjaj came to fight against Ibn Zubair: There would be no harm if you do not (proceed) for Hajj this year, for we fear that there would be fight among people which would cause obstruction between you and the House, whereupon he said: If there would be obstruction between me and that (Ka'ba), I would do as Allah's Messenger (may peace be upon him) did. I was with him (the Holy Prophet) when the infidels of Quraish caused obstructions between him (the Holy Prophet) and the House. I call you as my witness (to the fact) that I have made 'Umra essential for me. He proceeded until he came to Dhu'l-Hulaifa and pronounced Talbiya for Umra, and said: If the way Is clear forme, I would then complete my 'Umra but If there is some obstruction between me and that (the Ka'ba). I would then do what Allah's Messenger (may peace be upon him) had done (at the occasion of Hudaibiya), and I was with him (the Holy Prophet). and then recited:" Verily in the Messenger of Allah, there is a model pattern for you" (xxxiii. 21). He then moved on until he came to the rear side of al-Baida' and said: There is one command for both of them automatically) (Hajj and Umra). If I am detained (in the performance) of 'Umra, I am (automatically detained (in the performance) of Hajj (too). I call you as witness that Hajj along with 'Umra I had made essential for me. (I am performing Hajj and 'Umra as Qiran.) He then bought sacrificial animals at Qudaid and then circumambulated the House and ran between al-Safa' and al-Marwa once (covering both Hajj and Umra), and did not put off Ihram until on the Day of Sacrifice in the month of Dhu'l-Hijja.

Book 7, Number 2840:

Nafi' reported that Ibn Umar intended to go to Hajj (during the year) when Hajjaj attacked Ibn Zubair, and he narrated the account as (narrated above), and he used to say at the end of the hadith: He who combines Hajj with Umra, for him one single circumambulation is sufficient, and he did not put off Ihram until he had completed both of them.

Book 7, Number 2841:

Nafi' reported that Ibn Umar intended to go for Hajj during the year when Hajjaj attacked Ibn Zubair. It was said to him: There is a state of war between people and we fear that they would detain you, whereupon he ('Abdullah b. Umar) said:" Verily in the Messenger of Allah there is a model pattern for you." I would do as Allah's Messenger (may peace be upon him) did. I call you as witness that I have undertaken to perform 'Umra. He then set out until, when he reached the rear side of al-Baida', he said: There is one command both for Hajj and Umra. so bear witness. Ibn Rumh said: I call you as witness that I have undertaken to perform my Hajjalong with my Umra (i. e. I am performing both of them as Qiran), and he offered the sacrifice of animals which he had bought at Qudaid. He then proceeded pronouncing Talbiya for both of them together until he reached Mecca, He circumambulated the House. and (ran) between al-Safa' and al-Marwa and made no addition to it. He neither sacrificed the animal, nor got his head shaved, nor got his hair clipped, nor did he make anything lawful which was unlawful (due to Ihram) until it was the Day of Sacrifice (10th of Dhu'l-Hijja). He then offered sacrifice, and got his hair cut, and saw that circumambulation of Hajj and 'Umra was complete with

the first circumambulation. Ibn 'Umar said: This is how Allah's Messenger (may peace be upon him) had done.

Book 7, Number 2842:

This hadith has been narrated from Ibn Umar through another chain of transmitters except with (this variation) that Allah's Apostle (may peace be upon him) was mentioned in the first part of the hadith,. i. e. when it was said to him: They would bar you (from going) to the House. He said: In that, case I would do what Allah's Messenger (may peace be upon him) had done. He did not mention at the end of this hadith (i. e. these words):" This is how the Messenger of Allah (may peace be upon him) had done," as it Is narrated by al-Laith.

Chapter 24: IFRAD AND QIRAN (COMBINING HAJJ AND 'UMRA UNDER ONE IHRAM) DURING THE PERFORMANCE OF PILGRIMAGE

Book 7, Number 2843:

Nafi' thus reported on the authority of Ibn Umar: We entered into the state of Ihram with Allah's Messenger (may peace be upon him) for Hajj Mufrad and in the narration of Ibn 'Aun (the words are):" Allah's Messenger (may peace be upon him) entered into the state of Ihram (with the intention) of Hajj Mufrad."

Book 7, Number 2844:

Anas (Allah be pleased with him) said: I heard Allah's Apostle (way peace be upon him) pronouncing Talbiya for both Hajj and Umra. Bakr (one of the narrators) said: I narrated it to Ibn 'Umar, whereupon he said: He (the Holy Prophet) pronounced the Talbiya for Hajj alone. I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: You treat us not but only as children. I heard Allah's Messenger (may peace be upon him) pronouncing Talbiya both for 'Umra and Hajj.

Book 7, Number 2845:

Bakr b. 'Abdullah reported: Anas (Allah be pleased with him) had narrated to us that he saw Allah's Apostle (may peace be upon him) combining Hajj and 'Umra. He (Bakr) said: I asked (about it) from Ibn 'Umar, whereupon he said: We entered into the state of Ihram for Hajj (only). I came to Anas and told him what Ibn Umar had said, whereupon he remarked: (You are treating us) as if we were children.

Chapter 25: WHAT IS ESSENTIAL FOR HIM WHO ENTERS INTO THE STATE OF IHRAM FOR HAJJ AND THEN COMES TO MECCA FOR CIRCUMAMBULATION AND RUNNING

Book 7, Number 2846:

Wabara reported: While I was sitting in the company of Ibn 'Umar, a person came to him and said: Is it right for me to circumambulate the House before I come to stay (at 'Arafat)? Ibn 'Umar said: Yes. whereupon he said: Ibn Abbas, however, says: Do not circumambulate the House until you come to stay at 'Arafat. Thereupon Ibn 'Umar said: Allah's Messenger (may peace be upon him) Performed the Hajj and circumambulated the House before coming to stay (at 'Arafat). If you say the Truth, is it more rightful to follow the saying of the Prophet (may peace be upon him) or the words of Ibn Abbas?

Book 7, Number 2847:

Wabara reported: A person asked Ibn Umar (Allah be pleased with him): May I circumambulate the House, whereas I have entered-into the state of Ihram for Hajj? Thereupon he said: What prevents you from doing it? He said: I saw the son of so and so showing disapproval of it, and you are dearer to us as compared with him. And we see that he is allured by the world, whereupon he said: Who amongst you and us is not allured by the world? And said (further) ': 'We saw that Allah's Messenger (may peace be upon him) put on Ihram for Hajj and circumambulated the House and run between al Safa' and al-Marwa. And the way prescribed by Allah and that prescribed by His Apostle (may peace be upon him) deserve more to be followed than the way shown by so and so, if you speak the truth.

Book 7, Number 2848:

Amr b. Dinar said: We asked Ibn Umar about a person who came for Umra and circumambulated the House, but he did not run between al-Safa' and al-Marwa, whether he is allowed to (put off Ihram) and have intercourse with his wife. He replied: Allah's Messenger (may peace be upon him) circumambulated the House seven times and offered two rak'ahs of prayer after staying (at 'Arafat),

and ran between al-Safa and al-Marwa seven times." Verily there is in Allah's Messenger a model pattern for you" (xxxill. 21).

Book 7, Number 2849:

This hadith is narrated by another chain of transmitters.

Chapter 26: ONE WHO UNDERTAKES TO PERFORM 'UMRA IS NOT ALLOWED TO PUT OFF IHRAM BEFORF, SA'I AND THE PILGRIM AND THE (QIRAN) IS NOT ALLOWED TO PUT OFF IHRAM AT TAWAF QUDUM CIRCUMAMBULATION OF ARRIVAL)

Book 7, Number 2850:

Muhammad b. 'Abd al-Rahman reported: A person from Iraq said to him to inquire from 'Urwa b. Zubair for him whether a person who puts on Ihram for Hajj is allowed to put it off or not as he circumambulates the House. And if he says:" No, it can't be put off," then tell him that there is a person who makes such an assertion. He (Muhammad b. 'Abd al-Rahman) then said: I asked him (Urwa b. Zubair), where- upon he said: The person who has entered into the state of Ihram for Hajj cannot get out of it unless he has, completed the Hajj I (further) said (to him): (What) if a person makes that assertion? Thereupon he said: It is indeed unfortunate that he makes such an assertion. That person ('Iraqi) then met me and he asked me and I narrated to him (the reply of 'Urwa), whereupon he (the Iraqi) said: Tell him ('Urwa) that a person had informed him that Allah's Messenger (may peace be upon him) had done that; and why is it that Asma' and Zubair have done like this? He (Muhammad b. 'Abd al-Rahman) said: I went to him and made a mention of that to him, whereupon he ('Urwa) said: Who is he (the 'Iraqi)? I said: I do not know, whereupon he said: What is the matter that he does not come to me himself and ask me? I suppose he is an 'Iraqi. I said: I do not know, whereupon he said: He has told a lie. Allah's Messenger (may peace be upon him) performed Hajj, and 'A'isha (Allah be pleased with her) has told me that the first thing with which he commenced (the rituals) when he arrived at Mecca was that he performed ablution and then circumambulated the Ka'ba. Then Abu Bakr performed Hajj and the first thing with which he commenced (the Hajj) as the circumambulation of the Ka'ba and nothing besides it. So did 'Umar. Then 'Uthman performed Hajj and I saw that the first thing with which he commenced the Hajj was the circumambulation of the Ka'ba and nothing besides it. Then Mu'awiya and Abdullah b. 'Umar did that. Then I performed Hajj with my father Zubair b. al-'Awwam, and the first thing with which he commenced (Hajj) was the circumambulation of the House. He then did nothing besides it. I then saw the emigrants (Muhajirin) and the helpers (Ansar) doing like this and nothing besides it. And the last one whom I saw doing like this was Ibn 'Umar. And he did not break it (the Hajj) after performing 'Umra. And Ibn 'Umar is with them. Why don't they ask him (to testify it)? And none amongst those who had passed away commenced (the rituals of Hajj) but by circumambulating the Ka'ba on their (first arrival) and they did not put off Ihram (without completing the Hajj), and I saw my mother and my aunt commencing (their Hajj) with the circumambulation of the House, and they did not put off Ihram. My mother informed me that she came and her sister, and Zubair and so and so for 'Umra, and when they had kissed the corner (the Black Stone, after Sa'i and circumambulation), they put off Ihram. And he (the 'Iraqi) has told a lie in this matter.

Book 7, Number 2851:

Asma bint Abu Bakr (Allah be pleased with both of them) reported: We set out (to Mecca) in a state of Ihram. Allah's Messenger (may peace be upon him) said: He who has the sacrificial animal with him should remain in the state of Ihram, but he who has not the sacrificial animal with him should put off Ihram. As I had not the sacrificial animal with me, I put off Ihram. And since Zubair (her husband) - had the sacrificial animal with him, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat by Zabair, whereupon he said: Go away from me, whereupon I said: Do you fear that I would jump upon you?

Book 7, Number 2852:

Asma bint Abu Bakr (Allah be pleased with th (m) said: We came for Hajj in the state of Ihram with Allah's Messenger (may peace be upon him). The rest of the hadith is the same except (for the words) that he (Zubair) said: Keep away from me, keep away from me, whereupon I said: Do you fear that I will jump upon you?

Book 7, Number 2853:
Abdullah, the freed slave of Asma' bint Abu Bakr (Allah be pleased with them), narrated that he used to hear Asma, ' whenever she passed by Hajun, saying (these words):" May there be peace and blessing of Allah upon His Messenger." We used to stay here along with him with light burdens. Few were our rides, and small were our provisions. I performed 'Umra and so did my sister 'A'isha, and Zubair and so and so. And as we touched the House (performed circumambulation and Sa'i) we put off Ihram, and then again put on Ihram in the afternoon for Hajj. Harun (one of the narrators) in one of the narrations said: The freed slave of Asma' and he did not mention 'Abdullah.
Chapter 27: CONCERNING TAMATTU' IN HAJJ
Book 7, Number 2854:
Muslim al-Qurri reported: I asked Ibn Abbas (Allah be pleased with them) about Tamattu' in Hajj and he permitted it, whereas Ibn Zubair had forbidden it. He (Ibn 'Abbas) said: This is the mother of Ibn Zubair who states that Allah's Messenger (may peace be upon him) had permitted it, so you better go to her and ask her about it. He (Muslim al-Qurri said): So we went to her and she was a bulky blind lady and she said: Verily Allah's Messenger (may peace be upon him) permitted it.
Book 7, Number 2855:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but with a slight variation of words.
Book 7, Number 2856:
Muslim al-Qurri heardlbn 'Abbas (Allah be pleased with them) saying that Allah's Apostle (may peace be upon him) entered into the state of Ihram for Umra and his Companions for Hajj. Neither Allah's Apostle (may peace be upon him) nor those among his Companions who had brought sacrificial animals with them put off Ihram, whereas the rest (of the pilgrims) did so. Talha b. Ubaidullah was one of those who had brought the sacrificial animals along with them so he did not put off Ihram.
Book 7, Number 2857:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this variation (of words):" Talha and another person also were among those who had not brought the sacrificial animals with them and so they put off Ihram."
Chapter 28: PERMISSIBILITY OF 'UMRA DURING THE MONTHS OF HAJJ
Book 7, Number 2858:
Ibn Abbas (Allah be pleased with them) reported that they (the Arabs of pre-Islamic days) looked upon Umra during the months of Hajj as the greatest of sins on the earth. So they intercalated the month of Muharram for Safar and said: When the backs of their camels would become all right and traces (if the pilgrims) would be effaced (from the paths) and the month of Safar would be over, then Umra would be permissible for one who wants to perform it. When Allah's Apostle (may peace be upon him) and his Companions came in the state of Ihram for performing Hajj on the fourth (of Dhu'l-Hijja) he (Allah's Apostle) commanded them to change their state of Ihram (from Hajj) to that of 'Umra. It was something inconceivable for them. So they said: Messenger of Allah, is it a complete freedom (of the obligation) of Ihram? Thereupon he said: It is a complete freedom (from Ihram).
Book 7, Number 2859:
Ibn 'Abbas (Allah be pleased with them) 'is reported to have said: The Messenger of Allah (may peace be upon him) put on Ihigm for Hajj. When four days of Dhu'l-Hijja were over, he led the dawn prayer, and when the prayer was complete, he said: He who wants to change it to Umra may do so.
Book 7, Number 2860:
Rauh and Yahya b. Kathir narrated as Nasr reported that the Messenger of Allah (may peace be upon him) entered into the state of Ihram for Hajj. And in the narration of Abu Shihab (the words are): We went out with the Messenger of Allah (may peace be upon him) pronouncing Talbiya for Hajj, And in an the ahadith (narrated in this connection the words are): He led the morning prayer at al-Batha', except al- jahdami who did not make mention of it.
Book 7, Number 2861:
Ibn 'Abbas (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came along with his Companions when four days had passed out of ten days (of Dhu'l-Hijja) and they were

pronouncing Talbiya for Hajj, and he (the Holy Prophet) commanded them to change (this Ihram) into that of 'Umra.

Book 7, Number 2862:

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the morning prayer at Dhu Tawa (a valley near Mecca) and arrived (in Mecca) when four days of Dhul-Hijja had passed and he commanded his Companions that they should change their Ihram (of Hajj) to that of Umra, except those who had brought sacrificial animals with them.

Book 7, Number 2863:

Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: This is the 'Umra of which we have taken advantage. So he who has not the sacrificial animal with him should get out of the state of Ihram completely, for 'Umra has been incorporated in Hajj until the Day of Resurrection,

Book 7, Number 2864:

Abu Jam at al-Dubu'i reported: I performed Tamattu' but the people dis- couraged me to do so. I came to Ibn 'Abbas and asked him about it. He ordered me to do so. I came to the House (Ka'ba) and slept. I saw a visitant in the dream who said: 'Umra is acceptable and so is the Hajj performed for God's sake. I came to Ibn Abbas and informed him about that Which I saw in the dream whereupon he said: Allah is the Greatest, Allah is the Greatest This is the Sunnah of Abu'l-Qasim (the Holy Pro- phet) (may peace be upon him).

Chapter 29: GARLANDING THE SACRIFICIAL ANIMALS, AND MARKING THEM

Book 7, Number 2865:

Ibn 'Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the Zuhr prayer at Dhu'l-Hulaifa; then called for his she-camel and marked it on the right side of its bump, removed the blood from it, and tied two sandals round its neck. He then mounted his camel, and when it brought him up to al-Baida', he pronounced Talbiya for the Pilgrimage.

Book 7, Number 2866:

This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with this variation (of words):" When Allah's Apostle (may peace be upon him) came to Dhu'l-Hulaifa" and he made no mention (of the fact) that he led the Zuhr prayer.

Chapter 30: SAYING OF PEOPLE TO IBN 'ABBAS: WHAT IS THIS RELIGIOUS VERDICT OF YOURS THAT HAS ENGAGED THE ATTENTION OF THE PEOPLE?

Book 7, Number 2867:

Abu Hassan al-A'raj reported that a person from Bani Hujaim said to Ibn 'Abbas (Allah be pleased with them): What is this religious verdict of yours which has engaged the attention of the people or which has become a matter of dispute among them that he who circumambulated the House can be free from Ihram? Thereupon he said: That is the Sunnah of your Apostle (may peace be upon him), even though you may not approve of it.

Book 7, Number 2868:

Abu Hassan reported: It was said to Ibn 'Abbas (Allah be pleased with them) that this affair had engaged the attention of the people that he who circumambu- lates the House was permitted to circumambulate for Umra (even though he was in a state of Ihram for Hajj), whereupon he said: That is the Sunnah of your Apostle (may peace be upon him), even though you may not approve of it.

Book 7, Number 2869:

Ata' said: Ibn 'Abbas (Allah be pleased with them) used to say that a pilgrim or non-pilgrim (one performing 'Umar) who circumambulates the House is free from the responsibility of Ihram. I (Ibn Juraij, one of the narrators) said to 'Ata': On what authority does he (Ibn Abbas) say this? He said: On the authority uf Allah's words:" Then their place of sacrifice is the Ancient House" (al-Qur'an, xxii. 33). I said: It concerns the time after staying at 'Arafat, whereupon he said: Ibn 'Abbas (Allah be pleased with them) had stated (that the place of sacrifice is the Ancient House) ; it way be after staying at 'Arafat or before (staying there). And he (Ibn Abbas) made this deduction I from the command of Allah's Apostle (may peace be upon him) when he had ordered to put off Ihram on the occasion of the Farewell Pilgrimage.

Chapter 31: CLIPPING OF HAIR IN 'UMRA

Book 7, Number 2870:

Ibn Abbas reported that Mu'awiya had said to them: Do you know that I clipped some hair from the head of Allah's Messenger (may peace be upon him) at al- Marwa with the help of a clipper? I said: I do not know it except as it verdict against you.

Book 7, Number 2871:

Ibn Abbis (Allah be pleased with him) reported that Mu'awiya b. Abu Safyin had told him: I clipped the hair (from the head of) Allah's Messenger (may peace he upon him) with a clipper while he was at al-Marwa, or I saw him getting his hair clipped with a clipper as he was at al-Marwa. 1722

Chapter 32: TALBIYA OF THE APOSTLE, (MAY PEACE BE UPON HIM) AND HIS SACRIFICE

Book 7, Number 2872:

Abu Sa'id (Allah be pleased with him) reported: We went out with Allah's messenger (may peace be upon him) pronouncing loudly the Talbiya for Hajj When we came to Mecca, he commanded us that we should change this (Ibrim for Hajj) to that of Umra except one who had brought the sacrificial animal with him. When it was the day of Tarwiya (8th of Dhu'l-Hijja) and we went to Mini, we (again) pronounced Talbiya for Hajj.

Book 7, Number 2873:

jibir and Abil Salld al-Khudri (Allah be pleased with them) reported: We went with Allah's Apostle (may peace be upon him) and we were pronouncing Talbiya for Hajj loudly.

Book 7, Number 2874:

Abd Nadra reported: While I was in the company of Jibir, a person came and said: There is difference of opinion amomg Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattul in Hajj and temporary marriage with women), whereupon jibir said: We have been doing this during the lifetime of Allah's Messenger (way peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them.

Book 7, Number 2875:

Anas (Allah be pleased with him) reported that 'All (Allah be pleased with him) came from the Yemen, and the Apostle (may peace be upon him) said: With (what intention) have you put on Ihram? He said: I have put on Ibram in accordance with the intention with which Allah's Apostle (may peace be upon him) has put on Ibram, whereupon he (the Holy Prophet) said: Had there not been the sacrificial animals with me, I would have put off Ibram (after performing 'Umra). This hadith is narrated by Salim b. Hayyin with the same chain of transmitters, but with a slight variation of words.

Book 7, Number 2876:

Anas (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be upon him) pronouncing Talbiya for both simultaneously, Talbiya for 'Umra and Hajj. Talbiya for Uwra and Hajj (he performed both Hajj and Umra as a Qarin). In another version words are: I heard Allah's Messenger (may peace be upon him) pronouncing Talbiya for Umra and Hajj (simultaneously)."

Book 7, Number 2877:

Hanzala al-Aslami reported: I heard Abu Huraira (Allah be pleased with him) as narrating from Allah's Apostle (may peace be upon him) who said: By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both (simultaneously as a Qiran) In the valley of Rauha

Book 7, Number 2878:

Hanzala b. 'Ali al-Aslaml reported that he had heard Abu Huraira (Allah be pleased with him) as saying that Allah's Messenger (may peace be upon him) bed said: By Him In Whose Hand is my life; the rest of the hadith is the same.

Chapter 33: CONCERNING THE UMRAS PERFORMED BY ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) AND THEIR RESPECTIVE TIMES

Book 7, Number 2879:

Qatida saia. that Anas (Allah be pleased with him) had informed him that Allah's Messenger (may peace be upon him) performed four 'Umras, all during the month of Dhu'l-Qa'da except the one he performed along with Hajj (and these are) the Umra that he performed from al-Hudaibiya or during

the time of (the truce of) Hudaibiya in the month of Dhu'l-Qa'da then the Umra of the next year in the month of Dhu'l-Qa'da, then the Umra for which b'e had started from ji'rana, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhu'l-Qa'da, and then the 'Umra that he performed along with his Hajj (on the occasion of the Farewell Pilgrimage).

Book 7, Number 2880:

Qatida said: I asked Anas (Allah be pleased with him) as to bow many Pilgrimages had been performed by Allah's Messenger (may peace be upon him), and he replied: One Hajj and four 'Umras were performed by him. The rest of the badith is the same.

Book 7, Number 2881:

Abu lshaq said: I asked Zaid b. Arqam: In how many military expeditions have you participated with Allah's Messenger (may peace be upon him)? He said: In seventeen (expeditions). He (Abu Ishaq) said: Zaid b. Arqam reported to me that Allah's Messenger (may peace be upon him) had led nineteen expeditions. And he performed Hajj only once after Migration, and that was the Farewell Pilgrimage. Abu Ishaq also said: The second (Hajj) he performed at Mecca (before his Migration to Medina)

Book 7, Number 2882:

'Ataa reported that 'Urwa b. Zubair (Allah be pleased with him) had informed him (this): I and Ibn 'Umar were reclining against the (wall) of the apartment of A'isha and we were listening to the sound produced by the brushing of her teeth. I said Abu Abd al-Rahman (the kunya of 'Abdullah b. Umar), did Allah's Apostle (may peace be upon him) perform 'Umra in the month of Rijab? He said: Yes. I said to 'A'isha: Mother, are you listening to what Abu Abd al-Rabman is saying? She said: What is he Saying? I said: He is saying that Allah's Apostle (may peace be upon him) performed 'Umra during the month of Rajab, whereupon she said: May Allah grant pardon to Abu Abd al-Rahman I By my life he (the Holy Prophet) did not perform 'Umra during the month of Rajab. And never was there an Umra performed by him (the Holy Prophet) in which he ('Abdullah b. 'Umar) did not join him. Ibn 'Umar heard this and said nothing to affirm It or to deny it, but kept quiet.

Book 7, Number 2883:

Mujihid reported: I and 'Urwa h Zubair entered the mosque and there found 'Abdullah b. 'Umar sitting near the apartment of IA'isha and the people were observing the forenood" prayer (when the sun bad sufficiently risen). We asked him about their prayer, and he said: It is bid'a (innovation), Urwa said to him: Abd al-Rahman, how many, 'Umras had Allah's Messenger (may peace be upon him) performed? He said: Four Umras, one he performed during the month of Rajab. We were reluctant either to belie him or reject him. We heard the noise of brushing of her teeth by 'A'isha in her apartment. 'Urwa said: Mother of the Faithful, are you not hearing what Abfi 'Abd al-Rahman is saying? She said: What is he saying? Thereupon he ('Urwa) said: He (Ibn 'Umar) states that Allah's Apostle (may peace be upon him) performed four Umras and one of them during the month of Rajab. Thereupon she remarked: May Allah have merely upon Abu 'Abd al-Rahman. Never did Allah's Messenger (may peace be upon him) perform 'Umra in which he did not accompany him, and he (Allah's Apostle) never performed 'Umra during the month of Rajab.

Chapter 34: EXCELLENCE OF PERFORMING 'UMRA IN THE MONTH OF RAMADAN

Book 7, Number 2884:

Ataa reported: I heard Ibn Abbas (Allah be pleased with him) narrating to us that Allah's Messenger (may peace be upon him) said to a woman of the Ansar (Ibn Abbas had mentioned her name but I have forgotten it): 'What has prevented you that you do not perform Hajj along with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadan come, perform Umra, for'Umra in this (month) is equal to Hajj (in reward).

Book 7, Number 2885:

Ibn Abbis reported that Allah's Apostle (may peace be upon him) said to a woman of the Ansar who was called Umm Sinan: What has prevented you that you did not perform Hajj with us? She said: The father of so and so (i. e. her husband) had only two camels. One of them had been taken away by him (my busbard) and his son for Hajj, whereas the other one is used by our boy to carry water. Upon this

he (the Holy Prophet) said: Umra during the month of Rawadin would suffice for Hajj or Hajj along with me.
Chapter 35: EXCELLENCE OF ENTRY INTO MECCA FROM THE UPPER SIDE AND EXIT FROM IT FROM THE LOWER SIDE, AND EN FERING THE TOWN FROM THE SIDE OTHER THAN THAT FROM WHICH. ONE GETS OUT
Book 7, Number 2886:
Ibn 'Umar reported that Allah's Messenger (may peace be upon him) used to come out (of Medina) by way of al-Shajarah and entered it by the way of al-Mu'arras and whenever he entered Mecca, he entered it from the upper side and went out of it from the lower side. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters and in the narration transmitted by Zubair (it is mentioned) that the upper side is that'which is at al-Batha
Book 7, Number 2887:
'A'isha (Allah be pleased with her) reported that when Allah's Messenger may peace be upon him) came to Mecca he entered from its upper side and came out from its lower side.
Book 7, Number 2888:
A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) entered Mecca during the year of Victory from Kada I. e. from the upper side. Hisham said.. My father entered It from both the Fides, but generally he entered from Kada.
Chapter 36: EXCELLENCE OF SPENDING THE NIGHT AT DHI TUWA FOR ENTERING MECCA (FOR H. Ajj) AND GETTING lTO IT AFTER A BATH AND ENTERING DURING THE DAY
Book 7, Number 2889:
Ibn Umar (Allah be pleased with him) reported that Allah's Messenger may peace be upon him) spent the night at Dhi Tuwa till it was dawn and then entered Mecca. 'Abdullah (b. 'Umar) himself did like it. And in the narration transmitted by Ibn Sa'ld (the words are): Until he obrerved the dawn prayer. Yahya (another narrator) said: Until it was dawn.
Book 7, Number 2890:
Nafi' reported that Ibn Umar (Allah be pleased with them) did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle (may peace be upon him) did that.
Book 7, Number 2891:
Abdullah (b. 'Umar) reported that whenever Allah's Messenger (may peace be upon him) entered Mecca, he got down at Dhi Tuwa and spend the night there until he observed the dawn prayer. And Allah's Messenger (may peace be upon him) observed this prayer on a rough hillock, and not in the mosque which had been then built there, but to the lower side of it (the mosque) on a hillock.
Book 7, Number 2892:
Nafi' reported that Abdullah (b. 'Umar) informed him that Allah's Messenger (may peace be upon him) turned his face to the two hillocks which intervened between him and the long mountain by the side of the Ka'ba, and the mosque which had been built there was thus on the left of the hillock. Allah's Messenger's (may peace be upon him) place of prayer was lower than the black hillock, at a distance of ten cubits or near it. He (may peace be upon him) would then observe prayer facing these two hillocks of the long mountain that is intervening between you and the Ka'ba.
Chapter 37: EXCELLENCE OF WALKING AT A QUICK PACE IN TAWAF IN 'UMRA AND ON THE OCCASION OF FIRST TAWAF IN HAJJ
Book 7, Number 2893:
Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that when Allah's Messenger (may peace be upon him) circumambulated the House, while observing the first circumambulation, he walked swiftly in three (circuits), and walked in four circuits, and ran in the bottom of the valley as he moved between al-Safa and al-Marwa. Ibn 'Umar (Allah be pleased with them) also used to do like this.
Book 7, Number 2894:

Ibn'Umar (Allah be pleased with them) reported that when Allah's messenger (may peace be upon him) circumambulated in Hajj and Umra he walked swiftly in the first three circuit about the House, and then walked in four circuits, and then observed two rak'ahs of prayer, and then ran between al-Safa and al-Marwa.

Book 7, Number 2895:

Abdullah b. 'Umar (Allah be pleased with them) reported: I saw that when Allah's Messenger (may peace be upon him) came to Mecca and kissed the Black Stone, (in the first circumambulation) he moved quickly in three circuits out of seven circuits.

Book 7, Number 2896:

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that Allaws Messenger (may peace be upon him) walked swiftly from stone to stone in three circuits and walked (normally) in four.

Book 7, Number 2897:

Nafi' reported that Ibn Umar (Allah he pleased with them) walked swiftly from stone to stone, and stated that Allah's Messenger (may peace be upon him) did like this.

Book 7, Number 2898:

jabir b. Abdullah (Allah be pleased with them) reported: I saw Allah's Messenger (may peace be upon him) walking swiftly from the Black Stone till he completed three circuits up to it.

Book 7, Number 2899:

Jabir b." Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) walked swiftly in three circuitsfrom stone to stone.

Book 7, Number 2900:

Abu Tufail reported: I said to Ibn Abbas (Allah be pleased with them): Do you think that walking swiftly round the House in three circuits, and just walking in four circuits is the Sunnah (of the Holy Prophet), for your people say that it is Sunnah? Thereupon he (Ibn 'Abbas) said: They have told the truth and the lie (too). I said: What do your words" They have told the truth and the lie (too)" imply? Thereupon he said: Allah's Messenger (may peace be upon him) came to Mecca and the polytheists said that Mubammad and his Companions had emaciated and would, therefore, be unable to circumambulate the House; and they felt jealous of him (the Holy Prophet). (It was due to this) that Allah's Messenger (may peace be upon him) commanded them to walk swiftly in three (circuits) and walk (normally) in four. I said to him: Inform me if it is Sunnah to observe Tawaf between al-Safa and al-Marwa while riding, for your people look upon it as Sunnah. He (Ibn Abbas) said: They have told the truth and the lie too. I said: What do your words" They have told the truth and the lie tool, iMply? He said: as Allah's Messenger (may peace be upon him) had come to Mecca, there was such a large gathering of people around him that even the virgins had come out of their houses (to catch a glimpse of his face). and they were saying: He is Muhammad; He is Muhammad. Allah's Messenger (may peace be upon him) (was so gentle and kind) that the people were not beaten back (to make way) in front of him. When there was a; throng (of people) around him, he rode (the she-camel) but walking and trotting is, however, better.

Book 7, Number 2901:

This hadith has been narrated on the authority of jurairi with the same chain of transmitters but with a slight variation of words (and this is) that he (the narrator) did not say:" They felt jealous of him. but said: The people of Mecca, were jealous people."

Book 7, Number 2902:

Abu Tufail reported: I said to Ibn 'Abbas (Allah be pleased with them): People are of the view that Allah's Messenger (may peace be upon him) moved quickly round the House and between al-Safa and al-Marwa, and (thus) it is Sunnah. He said: They told the truth and they told the lie.

Book 7, Number 2903:

Abu Tufail reported; I. said to Ibn 'Abbas (Allah be pleased with them): I think that I saw Allah's Messenger (may peace be upon him). He (Ibn 'Abbis) said' Give a description of him to me. I said: I saw him near al-Marwa on the back of a she- camel, and people had thronged around him. Thereupon Ibn'Abbis said: It was Allah's Messenger (may peace be upon him) for they (the Compainions of the Holy Prophet) were neither pushed aside from him, nor were they turned away.

Book 7, Number 2904:

Ibn 'Abbas (At lab be pleased with them) reported: Allah's Messenger (may peace be upon him) and his Companions came to Mecca and the fever in Medina had weakened them. Thereupon the polytheists (of Mecca) said: There would come to you a people whom the fever has made weak and they have suffered severely from it. They sat in Hatim. Thereupon Allah's Apostle (may peace be upon him) commanded them to walk quickly ift three circuits and walk (in four) between the two corners. so that the polytheists should. see their endurance. The polytheists then said (to one anothery You were under the impression that fever had emaciated them. whereas they are stronger than so and so. Ibn Abbas said: He (the Holy Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them.

Book 7, Number 2905:

Ibn Abbas (Allah be pleased with them) reported: Allah. 's Messenger (peace be upon him) observed Sa'i and walked quickly round the House with a view to showing his strength to the polytheists.

Chapter 38: EXCELLENCE OF TOUCHING THE TWO CORNERS (RUKNAIN AL-YAMANITYAIN) IN 'FAWAF

Book 7, Number 2906:

Ahdullah b. Umar (reported) that he had not seen Allah's Messenger (way peace he upon him) touching anything in the House, except the two Yamani corners.

Book 7, Number 2907:

Salim reported on the authority of his father (Allah he pleased with him) that Allah' Messenger (tinny peace be upon him) did not touch any of the corners of the House. except that of Black Corner (in which the Black Stone is embedded and that (portion) near it, towards the houses of the tribe of jumuhi.

Book 7, Number 2908:

Nafi' reported on the authority of 'Abdullah (Allah be pleased with him) that Allah's Messenger (way peace be upon him) did not touch but the Stone and the Yamani corner.

Book 7, Number 2909:

Ibn 'Umar (Allah be pleased with them) reported: I have not abandoned touching of Yamani corners (and kissing of) the Stone since I saw Allah's messneger (may peace be upon him) touching them both In hardship and ease.

Book 7, Number 2910:

NAfi' (Allah be pleased with him) reported: I saw'lbn 'Umar (Allah be pleased with them) touching the Stone with his hand and then kissing his hand. and he said: I have never abandoned it since I saw Allah's Messenger (way peace be upon him) doing It.

Book 7, Number 2911:

Ibn 'Abbas (Allah be pleased with them) is reported to have said that he did not see Allah's Messenger (may peace be upon him) touching other than the Yamani corners.

Chapter 39: EXCEI, LENCE OF KISSING THE BLACK STONE WHILE CIRCUMAMBULATING

Book 7, Number 2912:

Salim narrated on the authority of his father (Allah be pleased with him) that 'Umar b. al-Khattib (Allah be pleased with him) kissed (the Black Stone) and then said: By Allah, I know that you are a stone and if I were not to see Allah's Messenger (may peace be upon him) kissing you, I would not have kissed you. Harun said in his narration: A hadith like this has been transmitted to me by Zaid b. Aslam on the authority of his father Aslam.

Book 7, Number 2913:

Ibn 'Umar (Allah be pleased with them) reported that Umar (Allah be pleased with him) kissed the Stone and said: I am kissing you, whereas I know that you are a stone, but I saw Allah's Messenger (may peace be upon him) kissing you (that Is why I kiss you).

Book 7, Number 2914:

Abdullah b. Sarjis reported: I saw the bald one, i. e. 'Umar b. Khattib (Allah be pleased with him). kissing the Stone and saying: By Allah. I am kissing with full consciousness of the fact that you are a

stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (may peace be upon him) kissing you. I would not have kissed you. The rest of thebadith is the same.

Book 7, Number 2915:

Abis b. Rabi'a reported: I saw 'Umar (Allah'be pleased with him) kissing the Stone and saying: I am kissing you and I know that you are a stone. And if I had not seen Allah's Messenger (may peace be upon him) kissing you, I would not have kissed you.

Book 7, Number 2916:

Suwaid b. Ghafala reported: I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: 1 saw Allah's Messenger (may peace be upon him) having great love for you. This hadith has been narrated on the authority of Sufyin with the same chain of transmitters (and the words are):" That he ('Umar) said: But I saw Abu'l-Qasim (way peace be upon him) having great love for you." And he did not'mention about clinging to it.

Chapter 40: IT IS PERMISSIBLE TO OBSERVE TAWAF ON THE BACK OF A CAMEL OR ANY OTHER RIDING BEAST, AND TO TOUCH THE BLACK STONE WITH A STICK

Book 7, Number 2917:

Ibn 'Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) circumambulated the House on the occasion of the Farewell Pilgrimage on the back of his camel and touched the Corner (of Black Stone) with a stick.

Book 7, Number 2918:

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) circumambulated the House on the back of his riding camel on the occasion of the Farewell Pilgrimage and touched the Stone with his stick so that the people should see him, and he should be conspicuous, and they should be able to ask him (questions pertaining to religion) as the people had crowded round him.

Book 7, Number 2919:

jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) circumambulated the House (and ran) between al-Safa and al-Marwa on the back of his she-camel, at the occasion of the Farewell Pilgrimage. so that the people should see him and he should be conspicuous, and they should be able to ask him (questions pertaining to religion), and the people had crowded round him. In the hadith transmitted on the authority of Ibn Khashram no mention Is made of:" So that they should ask him."

Book 7, Number 2920:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) circumambulated the Ka'ba on the back of his camel on the occasion of the Farewell Pilgrimage and touched the corner and he did not like that the people should be pushed away from him.

Book 7, Number 2921:

Abu Tufail reported: I saw Allah's Messenger (may peace be upon him) circumambulating the House. and touching the corner with a stick that he had with him, and then kissing the stick.

Book 7, Number 2922:

Umm Salama reported: I made a complaint to Allah's Messenger (may peace be upon him) of my ailment, whereupon be said: Circumambulate behind the people while riding. She said: So I circumambulated and Allah's Messenger (may peace be upon him) was at that time praying towards the side of the House and he was reciting al-Tur and a Book Inscribed (i. e. Sura Iii. of the Qur'un).

Chapter 41: SA'I BETWEEN AL-SAFA' AND AL-MARWA IS AN ESSENTIAL RITE OF HAJJ AND HAJJ IS NOT COMPLETE WITHOUT IT

Book 7, Number 2923:

Hisham b. 'Urwa reported on the authority of his father who narrated from 'A'isha. He said to 'A'isha: I think if a person does not run between al- Safa' and al-Marwa, It does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says:" Verily al-Safa' and al-Marwa are among the Signs of Allah" (ii. 158) (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person or his Umra if he does not observe Sa'i between al-Safa' and al-marwa; and if it were so as you state, then (the wording would have been (fala janah an la yatufu biha)

[" There is no harm for him if he does not circumambulate between them']. Do you know in what context (this verse was revealed)? (It was revealed in this context) that the Ansar in the Days of Ignorance pronounced the Talbiya for two idols. (fixedl on the bank of the river which were called Isaf and Na'ila. The people went there, and then circumambulated between al-Safa' and al-Marwa and then got their heads shaved. With the advent of Islam they (the Muslims) did not like to circumambulate between them as they used to do during the Days of Ignorance. It was on account of this that Allah. the Exalted and Majestic, revealed:" Verily al-Safe and al-Marwa are among the Signs of Allah" to the end of the verse. She said: Then people began to observe Sa'i.

Book 7, Number 2924:

Hisham b. 'Urwa narrated on the authority of his father who reported: I said to 'A'isha: I do not see any harm to me if I do not circumambulate betweez al-Safa' and al-Marwa. She said: On what ground do you say so? (I said:) Since Allah, the Exalted and Majestic, says:" Verily al-Safa' and al-Marwa are among the Signs of Allah." It (your assertion) were (correct), it would have been said like this:" There is no harm for him, that he should not circumambulate between them." It (this verse) has been revealed about the people of Ansar. Whenever they pronounced the Talbiya, they pronounced it in the name of al-Manat during the Days of Ignorance; so they (thought) that it was not permissible for them (for the Muslims) to circumambulate between and al-Marwa. When they (the Muslims) came with Allah's Apostle (may peace he upon him) for Hajj, they mentioned it to him. So Allah, the Exalted and Majestic, revealed this verse. By my life, Allah will not complete the Hajj of one who has not circumambulated between al-Safa and al-Marwa.

Book 7, Number 2925:

'Urwa b. Zabair reported: I said to 'A'isha, the wife of Allah's Apostle (may peace be upon him): I do not see any (fault) in one who does not circumambl" te between al-Safa' and al-Marwa, and I do not mind if I do not circumambulate between them, whereupon she said: O, the son of my sister, what you say is wrong. Allah's Messenger (may peace be upon him) observed Sa'i and so did the Muslims. So it is a Sunnah (of the Prophet). And it was a common practice (with the pagan Arabs) that those who pronounced Talbiya for the wretched al-Manat, situated at Mushalla, did not observe Sa'i between al-Safa' and al-Marwa. With the advent of Islam, we asked Allah's Apostle (may peace be upon him) about this practice, and (it was on this occasion) that Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performed Hajj or 'Umra it is no sin on him if he circumambulates them. And if it were as you state, (then the wording would have been):" There is no harm for him, that he should not circumambulate round them." Zuhri said: I made a mention of that to Abu Bakr b. 'Abd al- Rahman b. al-Harith b. Hisham; he was impressed by that and said: This is what is called knowledge. And I have heard many a scholar saying: Many of the Arabs who did not circumambulate between al-Safa' and al-Marwa caid: Our circumambulation between these two hills is an act of ignorance; whereas others among the Ansar said: We have been commanded to circumambulate the House, and not Commanded to run between al-Safa' and al-Marwa. So Allah, the Exalted and Majestic, revealed thia verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah." Abu Bakr b. 'Abd al-Rahman said: I think that this (verse) has been revealed for such and such (persons).

Book 7, Number 2926:

'Urwa b. Zubair reported: I asked 'A'isha (Allah be pleased with her) ; the rest of the hadith is the same. And in this hadith (these words are also found):" When they (the Companions of the Holy Prophet) asked Allah's Messenger (may peace be upon him) about this, they said: Messenger of Allah, we felt reluctant to circumambulate between al-Safa' and al-Marwa. Then Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of. Allah so he who perform Hajj or Umra it is no sin on him if he should circumambulate between them. 'A'isha (Allah be pleased with her) said: Allah's Messenger (may peace be upon him) laid down this Sa'i between them as Sunnah (of the Holy Prophet). So it is not advisable for anyone to abandon this Sa'i between them.

Book 7, Number 2927:

'Urwa b. Zabair narrated on the authority of 'A'isha (Allah be pleased with her) who informed him that the Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiya for

Manat, and so they avoided circumambulating between al-Safa' and al-Marwa, and it was a common practice with their forefather, that he who put on Ihram for Manat did not circumambulate between al-Safa' and al-Marwa. And when they embraced Islam, they asked Allah's Messenger (may peace be upon him) about it, and then Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing.

Book 7, Number 2928:

Anas (Allah be pleased with him) reported that the Ansar felt reluctant that they should circumambulate between al-Safa' and al-Marwa until it was revealed:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so whoever performs Hajj or 'Umra, for him there is no harm that he should circumambulate between them.

Chapter 42: SA'I SHOULD NOT BE REPEATED

Book 7, Number 2929:

Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) and his Companions did not observe Sa'i between al-Safa' and al-Marwa but only one Sa'i.

Book 7, Number 2930:

Ibn Juraij reported on the same authority a hadith like that, and said: But one Tawaf and that was the first Tawaf.

Chapter 43: THE PILGRIM SHOULD CONTINUE TO PRONOUNCE TALBIYA UNTIL THE STONING OF JAMRAT AL-'AQABA ON THE DAY OF SACRIFICE (10TH OF DHU'L-HIJJA)

Book 7, Number 2931:

Usama b. Zaid (Allah be pleased with him) reported: I was sitting behind Allah's Messenger (may peace be upon him) on the riding animal from 'Arafat. As Allah's Messenger (may peace be upon him) reached the left side of the mountain which was situated near Muzdalifa, he made the camel kneel down and made water and then came back. I poured water and he, performed light ablution. I then said: Messenger of Allah, it is time for prayer. Thereupon Allah's Messenger (may peace be upon him) said: The prayer awaits you (at the next station, Muzdalifa). Allah's Messenger (may peaced be upon him) rode on until he came to Muzdalifa and observed prayer. Then al-Fadl (Allah be pleased with him) sat behind Allah's Messenger (may peace be upon him) and reached (Muzdalifa) in the morning. Kuraib said: 'Abdullah b. 'Abbas (Allah be pleased with them) narrated from al-Fadl (Allah be pleased with him) that Allah's Messenger (may peace be upon him) continued pronouncing Talbiya until he reached al-Jamara (al-'Aqaba).

Book 7, Number 2932:

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) made al-Fadl sit behind him (on the camel back) from the place (where the two prayers) are combined (Muzdalifa). Ibn Abbas (Allah be pleased with them) also informed that Allah's Apostle (may peace be upon him) did not stop pronouncing Talbiya till he threw pebbles at Jamrat al-'Aqaba.

Book 7, Number 2933:

Ibn 'Abbas narrated from al-Fadl b. Abbas (Allah be pleased with them) who sat behind Allah's Messenger (may peace be upon him) that he (the Holy Prophet) said to the people on the evening of 'Arafa and on the morning to the gathering of people (at Muzdalifa) as they were pushing on to proceed slowly. And he himself drove his she-camel with restraint until he entered Muhassir (it is a place in Mina), and further told them to take up pebbles which were to be thrown at Jamra. And Allah's Messenger (may peace be upon him) continued pronouncing Talbiya till he stoned the Jamra. This hadith has been narrated on the authority of Abd Zubair with the same chain of transmitters but with this variation that in the hadith no mention is made of (this) that Allah's Messenger (may peace be upon him) continued pronouncing Talbiya till he stoned the Jamra, and he made this addition in his hadith:" The Apostle (may peace be upon him) pointed with his hand how a person should catch hold of pebbles (in order to throw them)."

Book 7, Number 2934:

'Abdullah narrated to us as we had gathered (at Muzdalifa): I have heard from one upon whom Surah al-Baqara was revealed (the Holy Prophet) pronouncing Talbiya at this place.
Book 7, Number 2935:
'Abd al-Rahman b. Yazid reported that 'Abdullah (b. Mas'ud) pronounced Talbiya as he returned from the gathering of the people (at Muzdalifa). It was said: He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbia at this stage), whereupon Abdullah said: Hive the people forgotten (this Sunnah of the Holy Prophet) or have they gone astray? I heard him, upon whom Sibrah al-Baqara was revealed, pronouncing Talbiya at the very place.
Book 7, Number 2936:
'Abd al-Rahman b. Yazid and al-Aswad b. Yazid reported: We heard 'Abdullah b. Mas'ud saying to the gathering of people (at Muzdalifa) that he had heard Talbiya from him, upon whom Surah al-Baqara was revealed, at this very place. And so he ('Abdullah b. Mas'ud) pronounced Talbiya and we also pronounced it with him.
Chapter 44: PRONOUNCING OF TALBIYA AND TAKBIR WHILE GOING FROM MINA TO'ARAFAT ON THE DAY OF 'ARAFA
Book 7, Number 2937:
'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them). He said: As we proceeded in the morning along with AUbs Messenger (may peace be upon him) from Mina to 'Arafat, some of us prounced Talbiya, and some pronounced Takbir (Allah-o-Akbar).
Book 7, Number 2938:
Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them): We were along with Allah's Messenger (way peace he upon him) in the morning of 'Arafa (9th of Dhu'l-Hijja). Some of us pronounced Takbir and some of us Tahlil La ilaha ill-Allah). And to those of us who pronounced Takbir, I said: By Allah, how strange it is that you did not care to ask him: What did you see Allah's Messenger (may peace be upon him) doing (on this occasion)?
Book 7, Number 2939:
Muhammad b. Abu Bakr al-Thaqafi asked Anas b. Malik (Allah be pleased with him), while on their way from Mina to 'Arafa in the morning: What did you do on this day in the company of Allah's Messenger (may peace be upon him)? Thereupon he said: One of us pronounced Tahlil, and he met with no disapproval, and one of us pronounced Takbir, and he also met with no disapproval.
Book 7, Number 2940:
Muhammad b. Abu Bakr reported: I said to Anas b. Malik in the morning of 'Arafa: What do you say as to pronouncing Talbiya on this day? He said: I travelled with Allah's Apostle (may peace he upon him) and his Companions in this journey. Some of us pronounced Takbir and some of us pronounced Tahlil, and none of us found fault with his companion.
Chapter 45: RETURNING FROM 'ARAFAT TO MUZDALIFA AND EXCELLENCE OF OBSERVING SUNSET AND 'ISHA' PRAYERS TOGETHER AT MUZDALIFA
Book 7, Number 2941:
Kuraib, the freed slave of Ibn Abbas, narrated from Usama b. Zaid (Allah be pleased with him) that he had heard him saying: Allah's Messenger (may peace be upon him) proceeded from 'Arafa, and as he approached the creek of a hill, he got down (from his camel) and urinated, and then performed a light ablution. I said to him: Prayer, whereupon he said: The prayer awaits you (at Muzdalifa). So he rode again, and as he came to Muzdalifa, he got down and performed ablution well. Then Iqima was pronounced for prayer, and he 'observed the sunset prayer. Then every person made his camel kneel down there, and then Iqama was pronounced for 'Isha' prayer and he observed it, and he (the Holy Prophet) did not observe any prayer (either Sunan or Nawifil) in between them (He observed the Fard of sunset and 'Isha' prayers successively.)
Book 7, Number 2942:
Usama b. Zaid (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) on his way back from 'Arafat got down in one of these creeks (to answer the call of nature), and after he had done that I poured water (over his hands) and said: Are you going to pray? Thereupon he said: The place of prayer is ahead of you.

Book 7, Number 2943:
Usama b. Zaid (Allah be pleased with him) narrated: AHah's Messenger (may peace be upon him) was on his way back from 'Arafat and as he reached the creek (of a hillock) he got down and urinated (Usama did not say that he poured water), but said: He (the Holy Prophet) called for water and performed ablution, but it was not a thorough one. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you ahead (at Muzdalifa). He then proceeded, until he reached Muzdalifa and observed sunset and 'Isha' prayers (together) there.
Book 7, Number 2944:
Kuraib reported that he asked Usama b. Zaid (Allah be pleased with him) What did you do in the evening of 'Arafa as you rode behind Allah's Messenger (may peace be upon him)? He said: We came to a valley where people generally halted their (camels) for the sunset prayer. Allah's Messenger (may peace be upon him) halted his camel and urinated (and he did not say that he had poured water). He then called for water and performed light ablution. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you (at Muzdalifa). and he rode on until we came to Muzdalifa. Then he offered the sunset prayer. and the people halted their camels at their places, and did not untie them until Iqama was pronounced for the 'Isha' prayer and he observed the prayer, and then they untied (their camels). I said: What did you do in the morning? He said: Al-Fadl b. Abbas (Allah be pleased with them) sat behind him (the Holy Prophet) in the morning, whereas I proceeded on foot with the Quraish who had gone ahead.
Book 7, Number 2945:
Usama b. Zaid (Allah be pleased with him) reported that when Allah's Messenger (may peace jbe upod him) came to the valley where the rich (people of Mecca) used to get down. he got down. and urinated (and he did not mention about pouring water) ; he then called for water and performed a light ablution. I said: Messenger of Allah, the prayer I Thereupon he said: Prayer awaits you ahead.
Book 7, Number 2946:
Usama b. Zaid (Allah be pleased with him) reported that he sat behind Allah's Messenger (may peace be upon him) on his ride as he came back from 'Arafa. And as he came to the valley, he halted his camel, and then went to the wilderness (to urinate). And when he came back, I poured water on him from the jug and he performed ablution, and then rode on until he came to Muzdalifa and there he combined the sunset and 'Isha' prayers.
Book 7, Number 2947:
Ibn Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon, him) came back from 'Arafa and Usama (Allah be pleased with him) was seated behind him. Usama said that he (the Holy Prophet) continued the journey in this very state until he came to Muzdalifa.
Book 7, Number 2948:
Hisham (Allah be pleased with him) reported from his father: Usama (Allah be pleased with him) was asked in my presence or I asked Usama b. Zaid andhe rode behind Allah's Messenger (may peace be upon him) as he came back from 'Arafat. I said (to him): How did Allah's Messenger (may peace be upon him) journey as he came back from 'Arafat? Thereupon he said: He made it (his riding camel) walk at a slow speed, and when he found an open space, he made it walk briskly.
Book 7, Number 2949:
This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters. and in the hadith narrated by Humaid there is an addition (of these words):" Hisham said: Al-nass (speed of camel) is faster than al-'anaq."
Book 7, Number 2950:
Abdullah b. Yazid al-Khatmi reported on the authority of Abu Ayyub (Allah be pleased with him) that he prayed the sunset and 'Isha' prayers (together) at Muzdalifa in the company of Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage.
Book 7, Number 2951:
Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the sunset and 'Isha' prayers together at Muzdalifa.
Book 7, Number 2952:

Ubaidullah b. 'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them) that Allah's Messenger (may peace be upon him) combined the sunset and 'Isha', prayers at Muzdalifa and there was no prostration (i. e. any rak'ahs of Sunan or Nawafil prayers) in between them. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer, and 'Abdullah (b. 'Umar) observed the prayers in this very manner (at Muzdalifa) until he met his Lord.

Book 7, Number 2953:

Sa'id b. Jubair reported that he observed the sunset and 'Isha' prayers at Muzdalifa with (one) iqama. He narrated on the authority of Ibn 'Umar (Allah be pleased with them) that he observed prayers like this. and Ibn 'Umar (Allah be pleased with them) narrated that Allah's Apostle (may peace be upon him) did like this. Shu'ba reported this hadith with the same chain of transmitters and said: He (the Holy Prophet) observed the two prayers (together) with one iqama.

Book 7, Number 2954:

Ibn 'Umar rep rte that Allah's Messenger (may peace be upon him) combined the sunset and 'Isha ' prayers at Muzdalifa. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer with one Iqama.

Book 7, Number 2955:

Sa'id b. Jubair reported: We came back along with Ibn 'Umar till we reached Muzdalifa. There he led us in the sunset and 'Isha' prayers with one iqama and we then proceeded and he said: This is how Allah's Messenger (may peace be upon him) led us in prayer at this place.

Chapter 46: EXCELLENCE OF OBSERVING THE DAWN PRAYER AT THE EARLIEST PART OF THE DAWN ON THE 10TH OF DHU'L-HIJJA AT MUZDALIFA

Book 7, Number 2956:

A'bdullah (b. 'Umar) reported: I have never seen Allah's Messenger, (may peace be upon him) but observing the prayers at their appointed times except two players, sunset and 'Isha, ' at Muzdalifa (where he deferred the sunset prayer to combine it with 'Isha' and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja).

Book 7, Number 2957:

This badith has been transmitted by A'mash with a slight variation of words, i. e. he said before its time when it was still dark.

Chapter 47: IT IS EXCELLENT THAT THE AGED AND THE WEAK, ESPECIALLY AMONG THE WOMEN, SHOULD HASTEN FROM MUZDALIFA TO MINA AT THE LATTER PART OF THE NIGHT BEFORE THE PEOPLE MOVE IN MULTITUDE, AND EXCELLENCE OF STAYING THERE FOR OTHERS UNTIL THEY OBSERVE THE DAWN PRAYER AT MUZDALIFA

Book 7, Number 2958:

'A'isha (Allah be pleased with her) reported: Sauda (the wife of the Holy Prophet) who was bulky sought the permission of Allah's Messenger (may peace be upon him) on the night of Muzdalifa to move from (that place) ahead of him and before the multitude (set forth). He (Allah's Apostle) gave her the permission. So she set forth before his (Holy Prophet's) departure. But we stayed there until it was dawn and we moved on, when he departed. And if I were to seek the permission of Allah's Messenger. (may peace be upon him) as Sauda had sought permission, I could have also gone with his permission and it would have been better for me than that for which I was happy.

Book 7, Number 2959:

A'isha (Allah be pleased with her) reported that (hadrat) Sauda was a bulky lady, so she sought permission from Allah's Messenger (may peace be upon him) to proceed from Muzdalifa (to Mina) in the (latter part of the) night. He granted her permission. 'A'isha said: I wish I had also sought permission from Allah's Messenger (may peace be upon him) as Sauda had. sought permission from him. 'A'isha did not proceed but with the Imam.

Book 7, Number 2960:

'A'isha said: I wish I had sought permission from Allah's Messenger (may peace be upon him) as Sauda had sought, and observed the dawn prayer at Mina and stoned at al-Jamra before the people had come there. It was said to 'A'isha (Allah be pleased with her): Did Sauda seek permission from him

(the Holy Prophet)? She said: Yes. She was a bulky lady and so she sought permission from Allah's Messenger (may peace be upon him) (to proceed to mina from Muzdalifa ahead of him), and he granted her permission.

Book 7, Number 2961:

A hadith like this has been narrated by 'Abd al-Rahman b. al-Qasim with the same chain of transmitters.

Book 7, Number 2962:

Abdullah, the freed slave of (Hadrat) Asma', reported: Asma' (Allah be pleased with her), as she was in the house at Muzdalifa, asked me whether the moon had set. I said: No. She prayed for some time, and again said: My son has the moon set? I said: Yes. And she said: Set forth along with me, and so we set forth until (we reached Mini) and the stoned at al-Jamra. She then prayed in her place. I said to her: Respected lady, we set forth (in the very early part of dawn) when it was dark, whereupon she said: My son, there is no harm in it; Allah's Apostle (may peace be upon him) had granted permission to women. This hadith has been narrated by Ibn Juraij with the same chain of transmitters, and In his narration (the words are):" She (Asma') said: My son, Allah's Apostle (may peace be upon him) granted permission to women."

Book 7, Number 2963:

Ibn Shawwal (the freed slave of Umm Habiba) reported that he went to Umm Habiba (the wife of Allah's Apostle) who informed him that Allah's Apostle (may peace be upon him) sent her from Muzdalifa during the night.

Book 7, Number 2964:

It is narrated from Umm Habiba: We used to set forth from Muzdalifa to Mina, (very early in the dawn) when it was dark. And in the narration of Naqid (the words are):" We set from Muzdalifa in the darkness (of the dawn)."

Book 7, Number 2965:

Ibn 'Abbas reported: Allah's Messenger (may peace be upon him) sent me from Muzdalifa ahead (of the caravan) along with the luggage or with the weak ones during (the latter part of the) night.

Book 7, Number 2966:

Ibn 'Abbas (Allah be pleased with them) reported: I was among those (i. e. women and children) whom Allah's Messenger (may peace be upon him) sent forth with the weak members of his family.

Book 7, Number 2967:

This hadith has been transmitted by Ibn 'Abbas (Allah be pleased with them) with a slight variation of words.

Book 7, Number 2968:

'Ata' reported from Ibn Abbas (Allah be pleased with them): Allah's Messenger (may peace be upon him) sent me from Muzdalifa along with his luggage (in the very early part of he dawn). I (Ibn Juraij, one of the narrators) said (to 'Ati'): Has this (news) reached you that Ibn 'Abbas (Allah be pleased with them) had said:" He (Allah's Messenger) had sent me in the latter part of the night"? Thereupon he said: No, it was the dawn. I (again) said to him: (Did you hear) Ibn 'Abbas (Allah be pleased with them) having said this (too):" We stoned al-Jamra before the dawn prayer"? So where did he observe the dawn prayer? He said: No. But he said only so much (as described above).

Book 7, Number 2969:

Salim b. 'Abdullah reported that 'Abdullah b. 'Umar (Allah be pleased with them) used to send ahead of him the weak members of his household to stay during the night at Mash'ar al-Haram at Muzdalifa. They remembered Allah so long as they could afford, and then they proceeded before the stay of the Imam, and before his return. So some of them reached Mina for the dawn prayer and some of them reached there after that; and as they reached there, they stoned al-Jamra; and Ibn 'Umar (Allah be pleased with them) used to say: Allah's Messenger (may peace be upon him) has granted this concession to them.

Chapter 48: STONING AT JAMRAT AL-'AQABA FROM THE HEART OF THE VALLEY IN THE STATE THAT MECCA IS ON THE LEFT SIDE AND PRONOUNCING OF TAKBIR WHILE THROWING EVERY PEBBLE

Book 7, Number 2970:
'Abd al-Rahman b. Yazid reported that 'Abdullah b. Mas'ud (Allah be pleased with them) threw seven pebbles at Jamrat al-'Aqaba from the heart of the valley. He pronounced Takbir with every pebble. It was said to him that people fling stones from the upper side (of the valley), whereupon 'Abdullah b. Mas'ud (Allah he pleased with them) said: By him, besides Whom there is no other god, that is the place (of flinging stones) of one upon whom Surah al-Baqara was revealed (the Holy Prophet).
Book 7, Number 2971:
A'mash reported: I heard Hajjaj b. Yusuf saying as he was delivering sermon on the pulpit: Observe the order of the (Holy) Qur'an which has been observed by Gabriel. (Thus state the surahs in this manner)" one in which mention has been made of al-Baqara,"" one in which mention has been made of women (Surah al-Nisa')" and then the surah in which mention has been made of the Family of 'Imrin. He (the (narrator) said: I met Ibrahim and informed him about these words of his (the statement of Hajjaj b. Yusuf). He cursed him and said: Abd al-Rahman b. Yazid has narrated to me that when he was in the company of 'Abdullah b. Mas'udd (Allah be pleased with them) he came to Jamrat al-'Aqaba and then entered the heart of the valley and faced towards it (the Jamra) and then flung seven pebbles at it from the heart of the valley pronouncing Takbir with every pebble. I said: Abu 'Abd al-Rahman, people fling pebbles at it (Jamra) from the upper side, whereupon he said: By Him besides Whom there is no god, that is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed;
Book 7, Number 2972:
A'mash reported: I heard Hajjaj saying I Do not say Surah al-Baqara. The rest of the hadith is the same.
Book 7, Number 2973:
Abd al-Rahman b. Yazid reported that he performed Hajj along with 'Abdullah (Allah be pleased with him) and he flung seven pebbles at al-Jamra (from a position) that the House was on his left and Mina was on his right and said: That is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed.
Book 7, Number 2974:
This hadith nas been narrated on the authority of Shu'ba with the same chain of transmitters except with this variation of (words): As he came to Jamrat al-'Aqaba."
Book 7, Number 2975:
Abd al-Rahman b. Yazid reported: It was said to 'Abdullah (Allah be pleased with bird) that people threw pebbles at the Jamra from the upper side of 'Aqaba, whereas he threw stones at it from the heart of the valley, whereupon he said: By Him besides Whom there is no god, it is at this very place that one upon whom was revealed Surah al-Baqara threw stones at it.
Chapter 49: EXCELLENCE OF FLINGING PEBBLES AT JAMRAT AL-'AQABA ON THE DAY OF SACRIFICE (IOTH OF DHU'L-HIJJA) WHILE RIDING
Book 7, Number 2976:
Jabir (Allah be pleased with him) reported: I saw Allah's Apostle (may peace be upon him) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine.
Book 7, Number 2977:
Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-'Aqaba and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (may peace be upon him) to protect him from the sun. She (further) said: Allah's Messenger (may peace be upon him) said so many things, and I heard him saying: If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted. listen to him and obey him.
Book 7, Number 2978:

Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage and saw Usama and Bilal (too), one of whom had caught hold of the lose string of the she-camel of Allah's Apostle (may peace be upon him) while the other one was raising his cloth (over his head) protecting him from the heat, till he flung pebbles at Jamrat al-'Aqaba.

Chapter 50: THE PEBBLES TO BE USED FOR THROWING SHOULD BE SMALL

Book 7, Number 2979:

Jabir b. 'Abdullah reported: I saw Allah's Apostle (may peace be upon him) throwing stones (at Jamrat al 'Aqaba) like pelting of small pebbles.

Chapter 51: WHAT IS THE EXCELLENT TIME FOR THROWING PEBBLES (AT THE JAMRAS)

Book 7, Number 2980:

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) flung pebbles at jamra on the Day of Nahr after sunrise, and after that (i. e. on the 11th, 12th and 13th of Dhu'l-Hijja when the sun had declined.

Book 7, Number 2981:

Jabir b. Abdullah reported a hadith like this from Allah's Apostle (may peace be upon him).

Chapter 52: WHAT SHOULD BE THE NUMBER OF THE PEBBLES

Book 7, Number 2982:

Jabir (b. Abdullab) (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Odd number of stones are to be used for cleaning (the private parts after answering the call of nature), and casting of pebbles at the Jamras is to be done by odd numbers (seven), and (the number) of circuits between al-Safa' and al-Marwa is also odd (seven), and the number of circuits (around the Ka'ba) is also odd (seven). Whenever any one of you is required to use stones (for cleaning the private parts) he should use odd number of stones (three, five or seven).

Chapter 53: IT IS PREFERABLE TO GET ONE'S HAIR CUT (AS A RITUAL OF PILGRIMAGE) BUT CLIPPING IS ALSO PERMISSIBLE

Book 7, Number 2983:

'Abdullah reported that Allah's Messenger (may peace be upon him) got his head shaved (after slaughtering the sacrificial animal on the 10th of Dhu'l-Hijja), and so did a group of Companions, while some of them got their hair clipped. Abdullah said: Allah's Messenger (may peace'be upon him) observed once or twice:" May Allah have mercy upon those who get their heads shaved." And he also said:" Upon those too who got their hair clipped."

Book 7, Number 2984:

Abdullah b. Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having observed: O Allah, have mercy upon those who get their heads shaved. They (the Companions) said: Messenger of Allah, (what about those) who have got their hair clipped? He said: O Allah, have mercy upon those who have got their heads shaved. They (again) said: Allah's Messenger, (what about those) who have got their hair clipped? Thereupon he said: (O Allah, have mercy upon those) who have got their hair clipped.

Book 7, Number 2985:

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about those who have got their hair clipped)? He said: May Allah have mercy upon those who got their hair shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: (O Allah, have mercy upon) those who got their hair clipped.

Book 7, Number 2986:

Ubaidullah reported this hadith with the same chain of transmitters and (it is said) that it was on the fourth turn that he (the Holy Prophet) said: (May Allah have mercy upon) those who got their hair clipped."

Book 7, Number 2987:

Abu Huraira reported Allah's Messenger (may peace be upon him) as having said: O Allah, grant pardon to those who got their heads shaved They (Companions of the Holy Prophet) said: Messenger of Allah, (what about those) who get their hair cut? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who got their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who get their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: (What about those) who get their hair clipped? He said: (O Allah, grant pardon to) those who get their hair clipped.

Book 7, Number 2988:

A hadith like this is narrated on the authority of Abu Huraira.

Book 7, Number 2989:

Yahya b. al-Husain reported on the authority of his grandfather that Allah's Apostle (may peace be upon him) invoked blessing on the occasion of the Farewell Pilgrimage three times for those who got their heads shaved and once for those who got their hair clipped. In the narration transmitted by Waki' there is no mention of the Farewell Pilgrimage.

Book 7, Number 2990:

Ibn Umar reported that Allah's Messenger (may peace be upon him) got his head shaved on the occasion of the Farewell Pilgrimage.

Chapter 54: IT IS A SUNNAH THAT ON THE DAY OF NAHR ONE SHOULD THROW PEBBLES, THEN SLAUGHTER ANIMAL THEN GET ONE'S HEAD SHAVED, AND ONE SHOULD START SHAVING ONE'S HEAD FROM THE RIGHT SIDE

Book 7, Number 2991:

Anas b. Malik (Allah be pleased wish him) reported that Allah's Messenger (may peace be upon him) came to Mina; he went to the Jamra and threw pebbles at it, after which he went to his lodging in Mina, and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him; after which he tiimed his left side. He then gave (these hair) to the people.

Book 7, Number 2992:

Abu Bakr reported: (He called for) the barber and, pointing towards the right side of his head, said: (Start from) here, and then distributed his hair among those who were near him. He then pointed to the barber (to shave) the left side and he shaved it, and he gave (these hair) to Umm Sulaim (Allah be pleased with her). And in the narration of Abu Kuraib (the words are):" He started from the right half (of his head), and he distributed a hair or two among the people. and then (asked the barber) to shave the left side and he did similarly, and he (the Holy Prophet) said: Here is Abu Talha and he gave these (hair) to Abu Talha."

Book 7, Number 2993:

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) threw stones at Jamrat al-'Aqaba. He then want to his sacrificial animal and sacrificed it, and there was sitting the barber, and he pointed with his hand towards his head, and he shaved the right half of it, and he (the Holy Prophet) distributed them (the hair) among those who were near him. And he again said: Shave the other half, and said: Where is Abu Talha and gave it (the hair) to him.

Book 7, Number 2994:

Anas b. Malik (Allah be pleased with him) reported: When Allah's Messenger (may peace be upon him) had thrown pebbles at the Jamra and had sacrificed the animal, he turned (the right side) of his head towards the barber, and i. e shaved it. He then called Abu Talha al-Ansari and gave it to him. He then turned his left side and asked him (the barber) to shave. And he (the barber) shaved. and gave it to Abu Talha and told him to distribute it amongst the people.

Chapter 55: REGARDING ONE WHO SHAVES BEFORE OFFERING TLIE SACRIFICE OR OFFERS SACRIFICE BEFORE THROWING (TIIE STONES AT JAMRA)

Book 7, Number 2995:

Abdullah b. 'Amr b. al-'As said that Allah's Messenger (may peace be upon him) stopped during the Farewell Pilgrimage at Mina for people who had something to ask. A man came and said: Messenger of Allah, being ignorant. I shaved before sacrificing, whereupon he (the Holy Prophet) said: Now

sacrifice (the animal) and there is no harm (for you). Then another man came and he said: Messenger of Allah, being ignorant, I sacrificed before throwing the pebbles, whereupon he (the Holy Prophet) said: (Now) throw the pebbles, and there is no harm (for you). Allah's Messenger (may peace be upon him) was not asked about anything which had been done before or after (its proper time) but he said: Do it, and no harm is there (for you).

Book 7, Number 2996:

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) stopped while riding his camel and the people began to ask him. One of the inquirers said: Messenger of Allah, I did not know that pebbles should be thrown before sacrificing the animal, and by mistake I sacrificed the animal before throwing pebbles, whereupon Allah's Messenger (may peace be upon him) said: (Now) throw pebbles and there is no harm in it. Then another (person) came saying: I did not know that the animal was to be sacrificed before shaving, but I got myself shaved before sacrificing the animal, whereupon he (the Holy Prophet) said: Sacrifice the animal (now) and there is no harm in it. He (the narrator) said: I did not hear that anything was asked on that day (shout a matter) which a person forgot and could not observe the sequence or anything like it either due to forgetfulness or ignorance, but Allah's Messenger (may peace be upon him) said (about that): Do it; there is no harm in it.

Book 7, Number 2997:

This hadith has been narrated on the authority of Zuhri.

Book 7, Number 2998:

Abdullah b. Amr b. al-'As (Allah be pleased with them) reported: As Allah's Apostle. (may peace be upon him) was delivering sermon on the Day of Nahr, a man stood up before him and said: Messenger of Allah, I did not know that such and such (rite was to be performed) before such and such (rite). Then another man came and said: Messenger of Allah, I thought that such and such (rite) should precede such and such (rite), and then another man came and said: Messenger of Allah, I had thought that such and such was before such and such, and such and such (is the sequence) of the three (rites, viz. throwing of pebbles, sacrificing of animal and shaving of one's head). He said to all these three: Do now (if you have not observed the cequence) ; there is no harm in it.

Book 7, Number 2999:

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters. And the narration of Ibn Bakr is like one transmitted by 'Isa but with this (variation):" There are not these words in it: To all these three rites (throwing of pebbles sacrificing of animal and shaving of one's head)." And so far as the narration of Yahya al-Umawi (the words are): I got (my head) shaved before I sacrificed the animal, and I sacrified the animal before throwing pebbles, and like that.

Book 7, Number 3000:

Adullah b. 'Amr (b. al-'As) (Allah be pleased with him) reported that a person came to Allah's Apostle (may peace be upon him) and said: I got (my head) shaved before sacrificing the, animal, whereupon be (the Holy Prophet) said: Sacrifice the animal (now) ; there is no harm in it. He (the person said): I sacripced the animal before throwingpebbles. whereupon he said: Throw pebbles (now) ; there is no harm in it.

Book 7, Number 3001:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are): I saw Allah's Messenger (may peace be upon him) on the back of the camel at Mina, and a person came to him," and the rest of the hadith Is like that transmitted by Ibn 'Uyaina.

Book 7, Number 3002:

'Abdullah b. 'Amr b. al-As (Allah be pleased with them) said: As Allah's Messenger (may peace be'upon him) was standing near the jamra, a person came to him on the Day of Nahr and said: Messenger of Allah, I got (my head shaved) before throwing pebbles, whereupon he (the Holy Prophet) said: Throw pebbles (now) ; there is no harm in it. Another man (then) came and said: I have sacrificed before throwing the stones. He said: Throw stones (now) and there is no harm. Another came to him and said: I have observed the circumambulation of Ifada of the House before throwing

pebbles. He said: Throw pebbles (now) ; there is no harm in it, He (the narrator) said: I did not see that he (the Holy Prophet) was asked about anything on that day, but he said: Do, and there is no harm in it.

Book 7, Number 3003:

Ibn Abbas (Allah be pleased with them) reported that it was said to Allah's Apostle (may peace be upon him) about sacrificing of animals, shaving of one's head, throwing of pebbles, and (the order of) precedence and succession, and he said: There is no harm in it.

Chapter 56: EXCELLENCE OF OBSERVING CIRCUMAMBULATION OF IFADA ON THE DAY OF NAHR

Book 7, Number 3004:

Ibn Umar reported that Allah's Messenger (may peace be upon him) observed the circumambulation of Ifada on the Day of Nabr (10th of Dhu'l-Hijja), and then came back and observed the noon prayer at Mina. Nafi' (one of the narrators) said that Ibn Umar used to observe the circumambulation of Ifada on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle (may peace be upon him) did that.

Chapter 57: EXCELLENCE OF MAKING A HALT AT AL-MUHASSAB, ON THE DAY OF NAHR, AND OBSERVING PRAYER THERE

Book 7, Number 3005:

Abd al-'Aziz b. Rufai' (Allah be pleased with him) said: I asked Anas b. Malik to tell me about something he knew about Allah's Messenger (may peace be upon him), viz. where he observed the noon prayer on Yaum al-Tarwiya. He said: At Mina. I said: Where did he observe the afternoon prayer on the Yaum an-Nafr? and he said: It was at al-Abtah. He then said: Do as your rulers do.

Book 7, Number 3006:

Ibn 'Umar (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) and Abu Bakr and 'Umar observed halt at al-Abtah.

Book 7, Number 3007:

Nafi' reported that Ibn 'Umar regarded halt at Muhassab as Sunnah (of the Holy Prophet) and observed the noon prayer on Yaum al-Nafr at that place. Nafi' said: Allah's Messenger (may peace be upon him) halted at Muhassab and the Caliphs did the same after him.

Book 7, Number 3008:

'A'isha (Allah be pleased with her) reported.: Halt at al-Abtah is not the Sunnah. Allah's Messenger (may peace be upon him) halted there simply because it was easier for him to depart from there, when he left.

Book 7, Number 3009:

This hadith is narrated on the authority of Hisham with the same chain of transmitters.

Book 7, Number 3010:

Salim reported that Abu Bakr, 'Umar and Ibn Umar used to halt at Abtah. 'Urwa narrated from 'A'isha (Allah be pleased with her) that he did not observe this practice and said: Allah's Messenger (may peace be upon him) halted there, for it is a place from where it was easy to depart.

Book 7, Number 3011:

Ibn 'Abbas (Allah be pleased with them) reported: Halt at Muhassab is not something (significant from the point of view of the Shari'ah). It is a place of halt where Allah's Messenger (way peace be upon him) halted.

Book 7, Number 3012:

Abu Rafi' reported: Allah's Messenger (may peace be upon him) did not command me to observe halt at al-Abtah when be departed from Mina, but I came and set up his (the Holy Prcphet's) tent (of my own accord) ; and he (Allah's Apostle) came and observed halt. This hadith is narrated through another chain of transmitters from Abu Rafi' who was (in charge) of the luggage of Allah's Apostle (may peace be upon him).

Book 7, Number 3013:

Abu Huraira (Allah be pleated with him) reported that Allah's Messenger (may peace be upon him) said: God willing, we will get down tomorrow, at Khaif of Banu Kinanah, the place where they had taken an oath on unbelief.

Book 7, Number 3014:

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) said to us as we were at Mina: We would observe halt tomorrow at-Khaif of Banu Kinanah, where (the polytheists) had taken an oath on unbelief, and that was that the Quraish and Banu Kinanah had, pledged against Banu Hashim and Banu Muttalib that they would neither marry nor do any transaction with them unless they deliver Allah's Messenger (way peace be upon him) to them. And (this pledge was) taken at this (place) Muhassab.

Book 7, Number 3015:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: God willing, when Allah has granted us victory, our halt tomorrow will be at Khaif, where they (the unbelievers of Mecca) had taken an oath on unbelief.

Chapter 58: IT IS ESSENTIAL TO STAY (FOR TWO OR THREE NIGHTS) AT MINA DURING THE DAYS OF TASHRIQ (11th, 12th AND 13th) AND EXEMPTION FROM THIS COMMAND FOR THE SUPPLIERS OF WATER

Book 7, Number 3016:

Ibn Umar (Allah be pleased with them) reported that al-'A'bbas b. Abd al-Muttalib (Allah be pleased with him) sought permission from Allah's Messenger (may peace be upon him) to spend in Mecca the nights (which be was required to spend) at Mina on account of his office of supplier of water, and he (the Holy Prophet) granted him permission.

Book 7, Number 3017:

A hadith like this has been narrated by 'Ubaidullah b. Umar with the the same chain of transmitters.

Book 7, Number 3018:

Bakr b. 'Abdullah al-Muzani said: While I was sitting along with Ibn 'Abbas (Allah be pleased with him) near the Ka'ba, there came a bedouin to him and said: What is the matter that I see that the progeny of your uncle supply honey and milk (as drink to the travellers), whereas you supply al-nabidh (water sweetened with dates)? Is it due to your poverty or due to your close-fistedness? Thereupon Ibn 'Abbas said: Allah be praised, it is neither due to poverty nor due to close-fistedness (but due to the fact) that Allah's Apostle (may peace be upon him) came here riding his she-came, and there was sitting behind him Usama. He asked for water, and we gave him a cup full of nabidh and he drank it, and gave the remaining (part) to Usama; and he (the Holy Prophet) said: You have done Food, You have done well. So continue doing like it So we do not like to change what Allah's Messenger (may peace be upon him) had commanded us to do.

Chapter 59: ONE SHOULD OFFER AS SADAQA THE MEAT AND HIDE OF THE SACRIFICIAL ANIMAL

Book 7, Number 3019:

'All (Allah be pleased with him) reperted: Allah's Messenger (may peace be upon him) put me in charge of his sacrificial animals, that I should give their flesh. skins and saddle cloths as sadaqa, but not to give anything to the butcher, saying: We would pay him ourselves.

Book 7, Number 3020:

This hadith has been narrated on the authority of Abd al-Karim al-Jazari with the same chain of transmitters.

Book 7, Number 3021:

This hadith has been narrated on the authority of 'Ali (Allah be pleased with him) with another chain of transmitters, but there is no mention of the wages of the butcher in it.

Book 7, Number 3022:

Ali b. Abi Talib (Allah be pleased with him) reported: Allah's Apostle (may peace be upon him) put him in charge of his sacrificial animals, and commanded him to distribute the whole of their meat, hides, and saddle cloths to the poor, and not to give to the butcher anything out of them.

Book 7, Number 3023:

A hadith like this has been narrated on the authority of Hadrat 'Ali (Allah be pleased with him).
Chapter 60: IT IS PERMISSIBLE TO JOIN SEVEN PERSONS IN A COW OR A CAMEL
Book 7, Number 3024:
Jabir b. 'Abdullah (Allah be pleased with him) reported: In the year of Hudaibiya (6 H), we, along with Allah's Messenger (way peace be upon him), sacrificed a camel for seven persons and a cow for seven persons.
Book 7, Number 3025:
Jabir (Allah be pleased with him) reported: We set out in the state of Ihram for Hajj along, with Allah's Messenger (may peace be upon him). He commanded us that seven perons should join in a camel and a cow for offering sacrifice.
Book 7, Number 3026:
Jabir b. 'Abdullah (Allah be pleased with him) reported: We performed Hajj along with Allah's Messenger (may peace be upon him), and we sacrificed a camel on behalf of seven persons, and a cow on behalf of seven persons.
Book 7, Number 3027:
Jabir b. 'Abdullah (Allah be pleased with them) reported: We joined Allah's Apostle (may pea, . e be upon him) in Hajj and Umra and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al- Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun. Jabir was present at Hudaibiya and he said: We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel).
Book 7, Number 3028:
Jabir b. 'Abdullah (Allah be pleased with them), describing the Hajj of Allah's Apostle (may peace be upon him) said: He (the Holy Prophet) commanded us as we had entered into the state of Ihram to sacrifice the animals (as a rite of Hajj) and a group (of person; amongst us, i. e. seven) shared in the sacrifice of one (camel or cow), and it happened at that time when he commanded them to put off Ihram for Hajj (after performing 'Umra).
Book 7, Number 3029:
Jaibir b. 'Abdullah (Allah be pleased with them) reported: We performed Hajj Tamattu' along with Allah's Messenger (may peace be upon him) and we slaughtered a cow on behalf of seven persons sharing in it.
Book 7, Number 3030:
Jabir reported that Allah's Messenger (may peace be upon him) sacrificed a cow on behalf of 'A'isha on the Day of Nahr (10th of Dhu'l-Hijja).
Book 7, Number 3031:
Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) sacrificed (animals) on behalf of his wives, and in the hadith transmitted by Ibn Abu Bakr (the words are):" A cow on behalf of 'A'isha on the occasion of the Hajj."
Chapter 61: THE CAMEL IS TO BE SACRIFICED IN A STANDING POSTURE AND FETTERED
Book 7, Number 3032:
Ziyad b. Jubair reported that Ibn 'Umar came upon a person who was slaughtering (sacrificing) his camel and had made him kneel down. So he told him to make it stand up festered (and then sacrifice it) according to the Sunnah of the Holy Prophet (may peace be upon him).
Chapter 62: IT IS MERITORIOUS FOR ONE WHO DOES IN FEND TO GO HIMSELF TO SEND THE SACRIFICIAL ANIMAL TO AL-HARAM
Book 7, Number 3033:
'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) sent the sacrificial animals from Medina. I wove garlands for his sacrificial animals (and then he hung them round their necks), and he would not avoid doing anything which the Muhrim avoids A hadith like this has been transmitted on the authority of Ibn Shihab.
Book 7, Number 3034:

'A'isha narrated (in another badith narrated through another chain of transmitters) these words:" As if I am seeing myself weaving the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him)."
Book 7, Number 3035:
Abd al-Rahman b. al-Qasim reported on the authority of his father that he heard 'A'isha (Allah be pleased with her) saying: I used to weave garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with these hands of mine, but he (Allah's Apostle) neither avoided anything nor gave up anything (which a Muhrim should avoid or give up).
Book 7, Number 3036:
'A'isha reported: I wove the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with my own bands, and then he (the Holy Prophet) marked them, and garlanded them, and then sent them to the House, and stayed at Medina and nothing was forbidden to him which was lawful for him (before).
Book 7, Number 3037:
'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) sent the sacrificial animals and I wove garlands for them with my own 'hands, and he did not refrain from doing anything which he did not avoid in the state of non-Muhrim.
Book 7, Number 3038:
Al-Qasim reported the Mother of the Faithful (Hadrat 'A'isha Siddiqa) (Allah be pleased with her) as saying: I used to weave these garlands from the multicoloured wool which was with us. The Messenger of Allah (may peace be upon him) was in the state of non Muhrim among us, and he would do all that was lawful for a lion-Muhrim with his wife.
Book 7, Number 3039:
'A'isha (Allah be pleased with her) reported: I recall how I wove garlands for the sacrificial animals (the goats) of Allah's Messenger (may peace be upon him). He sent them and then stayed with us as a non-Muhrim.
Book 7, Number 3040:
'A'isha (Allah, be pleased, with her) reported: I often wove garlands for the sacrificial animals of Allah's Messenger (may peace be upon him), and he garlanded his sacrificial animals, and then he sent them and stayed in the ouse) avoiding nothing which a Muhrim avoids.
Book 7, Number 3041:
'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon, him) sent some goats as sacrificial animals to the House and He garlanded them.
Book 7, Number 3042:
'A'isha (Allah be pleased with her) reported: We used to garland the goats and send them (to Mecca), and Allah's Messenger (may peace be upon him) stayed back in Medina as a non-Muhrim ard nothing was forbidden for him (which is forbidden for a Muhrim).
Book 7, Number 3043:
'Amra daughter of Abd al-Rahman reported that Ibn Ziyad had written to 'A'isha (Allah be pleased with him) that 'Abdullah b. Abbas (Allah be pleased with them) bad said that he who sent a sacrificial animal (to Mecca) for him was forbidden what is forbidden for a pilgrim (in the state of Ihram) until the animal is sacrificed I have myself sent my sacrificial animal (to Mecca), so write to me your opinion. Amra reported 'A'isha (Allah be pleased with her) as saying: It is not as Ibn 'Abbas (Allah be pleased with them) had asserted, for I wove the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with my own hands. Allah's Messenger (may peace be upon him) then garlanded them with his own hands, and then sent them with my father, and nothing was forbidden for Allah's Messenger (may peace be upon him) which had been made lawful for him by Allah until the animals were sacrificed.
Book 7, Number 3044:
Masruq reported: I heard 'A'isha (Allah be pleased with her) clapping her hands behind the curtain and saying: I used to weave garlands for the sacrificial animals of Allah's Messenger (may peace be upon

him) with my own hands, and then he (the Holy Prophet) sent them (to Mecca), and he did not avoid doing anything which a Muhritn avoids until his animal was sacrificed.

Book 7, Number 3045:

A hadith like this has been narrated on the authority of 'A'isha (Allah be pleased with her) through another chain of transmitters.

Chapter 63: IT IS PERMISSIBLE TO RIDE THE SACRIFICIAL ANIMAL (CAMEL) FOR ONE WHO IS IN NEED OF IT

Book 7, Number 3046:

Abu Huraira (Allah be pleased with him) rerorted that Allah's Messenger (may peace be upon him) saw a person who was driving a sacrificial camel (and told him to ride on it. Thereupon he said: Messenger of Allah, it is a sacrificial camel. He told him again to ride on it; (when he received the same reply) he said: Woe to you, (he uttered these words on the second or the third reply).

Book 7, Number 3047:

This hadith has been narrated by A'raj with the same chain of transmitters (and the words are):" Whereas the person was driving a sacrificial camel which was garlanded."

Book 7, Number 3048:

Hammam b. Munabbih reported: It is one out of these (narrations) that Abu Huraira (Allah be pleased with him) narrated to us from Muhammad the Messenger of Allah (may peace be upon him), and he narrated to us traditions out of which is that he said: When there was a person who was driving a garlanded sacrificial camel, Allah's Messenger (may peace be upon him) said to him: Woe to you; ride on it. He said: Messenger of Allah, it is a sacrificial animal, whereupon Allah's Messenger (may peace be upon him) said: Woe to you, ride on it; woe to you, ride on it.

Book 7, Number 3049:

Anas reported that Allah's Messenger (may peace be upon him) happened to pass by a person who was driving a sacrificial camel, whereupon he (the Holy Prophet) said: Ride on It. He said: It is a sacrificial camel. Thereupon he (the Holy Prophet) said twice or thrice: Ride on it.

Book 7, Number 3050:

Anas reported: Someone happened to pass by Allah's Apostle (may peace be upon him) with a sacrificial camel, or a sacrificial animal, whereupon he said: Ride on it. He said: It is a sacrificial camel, or animal, whereupon he said: (Ride) even if (it is a sacrificial camel).

Book 7, Number 3051:

Anas (Allah be pleased with him) reported: There happened to pass (a person) with a sacrificial camel by Allah's Apostle (may peace be upon him) and the rest of the hadith is the same.

Book 7, Number 3052:

Jabir b. 'Abdullah (Allah be pleased with them) reported that he was asked about riding on a sacrificial animal, and he said: I heard Allah's Messenger (may peace be upon him) as saying: Ride on it gently, when you have need for it, until you find (another) mount.

Book 7, Number 3053:

Abu Zubair reported: I asked Jabir (Allah be pleased with him) about riding on the sacrificial animal, to which he replied: I heard Allah's Apostle (may peace be upon him) as saying: Ride on them gently until you find another mount.

Chapter 64: WHAT SHOULD BE DONE WITH THE SACRIFICIAL ANIMAL, WHEN IT IS COMPLETELY EXHAUSTED AND BECOMES POWERLESS TO MOVE

Book 7, Number 3054:

Musa b. Salama al-Hudhali reported: I and Sinan b. Salama proceeded (to Mecca to perform Umra. Sinan had a sacrificial camel with him which he was driving. The camel stopped in the way being completely exhausted and this state of it made him (Sinan) helpless. (He thought) if it stops proceeding further how he would be able to take it, along with him and said: I would definitely find out (the religious verdict) about it. I moved on in the morning and as we encamped at al-Batha', (Sinan) said: Come (along with me) to Ibn 'Abbis (Allah be pleased with them) so that we should narrate to him (this incident), and he (Sinan) reported to him the incident of the sacrificial camel. He (Ibn Abbas) said: You have referred (the matter) to the well informed person. (Now listen) Allah's

Messenger (may peace be upon him) sent sixteen sacrificial camels with a man whom he put in change of them. He set out and came back and said: Messenger of Allah, what should I do with those who are completely exhausted and become powerless to move on, whereupon he said: Slaughter them, and dye their hoofs in their blood, and put them on the sides of their humps, but neither you nor anyone among those who are with you must eat any part of them.

Book 7, Number 3055:

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) sent eighteen sacrificial camels with a person. The rest of the hadith is the same, and the first part (of the above-mentioned hadith) is not mentioned.

Book 7, Number 3056:

Ibn Abbas (Allah be pleased with them) reported that Dhuwaib, father of Qabisa (Allah be pleased with him) narrated to him that Allah's Messenger (may peace be upon him) sent under his charge the sacrificial camels, and said: If any of these is completely exhausted and you apprehend its death, then slaughter it, then dip its hoofs in its blood and imprint it on its hump; but neither you nor any one of your comrades should eat it.

Chapter 65: IT IS OBLIGATORY TO PERFORM FAREWELL CIRCUMAMBULATION, WHILE A MENSTRUATING WOMAN IS EXEMPTED FROM IT

Book 7, Number 3057:

Ibn 'Abbas (Allah be pleased with them) reported that the people used to return through every path, whereupon Allah's Messenger (way peace be upon him) said: None amongst you should depart until he performs the last circumambulation round the House. Zuhair said (the words are): [ARABIC: YANSWARIFUWN KULLA WAJH] and the word [arabic: FIY] was not mentioned.

Book 7, Number 3058:

Ibn Abbas reported: The people were commanded (by the Holy Prophet) to perform the last circumambulation round the House, but menstruating women were exempted.

Book 7, Number 3059:

Tawus reported: I was in the company of Ibn Abbas (Allah be pleased with them) when Zaid b. Thabit said: Do you give religious verdict that the woman who is in menses is allowed to go without performing the last circumambulation of the House? Ibn 'Abbas (Allah be pleased with them) said to him: Ask such and such woman of the Ansar, if you do not (believe my religious verdict) whether Allah's Messenger (may peace be upon him) had coimmanded her this. Zaid b Thabit (went to that lady and after getting this verdict attested by her) came back to Ibn Abbas (Allah be pleased with them) smilingly and said: I did not find you but telling the truth.

Book 7, Number 3060:

'A'isha (Allah be pleased with her) reported: Safiyyah bint Huyayy entered the period of menses after performing Tawaf Ifada. I made a mention of her menses to Allah's Messenger (may peace be upon him), whereupon Allah's. Messenger (may peace be upon him) remarked: Well, then she will detain us. I said: Messenger of Allah. she has performed Tawif Ifada and circumambulated the House, and it was after this that she entered the period of menses. Thereupon Allah's Messenger (may peace be upon him) said: (If it is so), then proceed forth.

Book 7, Number 3061:

This hadith is narrated (from 'A'isha) on the authority of Ibn Shihab with the same chain of transmitters (and the words are): Safiyyah bint Huyayy, the wife of Allah's Apostle (may peace be upon him), entered the period of menses at the occasion of the Farewell Pilgrimage after she had performed Tawaf Ifada in the state of cleanliness; the rest of the hadith is the same.

Book 7, Number 3062:

Abd al-Rahman b. al Qasim narrated on the authority of 'A'isha (Allah be pleased with her) that she made a mention to Allah's Messenger (may peace be upon him) that Safiyyah had entered the period of menses. The rest of the hadith is the same.

Book 7, Number 3063:

'A'isha (Allah be pleased with her) reported: We feared that Safiyyah might have entered the period of menses before performing Tawaf Ifada. Allah's Messenger (may peace be upon him) came to us and

said: Is Safiyyah going to detain us? Thereupon we said: She has performed Tawaf Ifada. He (the Holy Prophet) said: Then there is no detention (for us) now.
Book 7, Number 3064:
'A'isha (Allah be pleased with her) said to the Messenger of Allah (may peace be upon him): Messenger of Allah, Safiyyah bint Huyayy has entered the state of menses, whereupon Allah's Messenger (may peace be upon him) said: Perhaps she is going to detain us. Has she not clicumambulated the House along with you (i. e. whether she has not performed Tawaf Ifada)? They said: Yes. He said: Then they should set out.
Book 7, Number 3065:
'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) inclined to do with Safiyyah what a man feels inclined to do with his wife. They said: Messenger of Allah, she has entered the state of menses, whereupon he said: (Well) she is going to detain us. They (his wives) said: Messenger of Allah, she performed Tawaf Ziyara (Tawaf Ifada) on the Day of Nahr. Thereupon he said: Then she should proceed along with you
Book 7, Number 3066:
'A'isha (Allah be pleased with her) reported: When Allah's Apostle (may peace be upon him) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked. Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on.
Book 7, Number 3067:
This hadith is narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters, but no mention is made of" sad and downcast".
Chapter 66: THE MERIT OF ENTERING THE KA'BA FOR A PILGRIM AND OBSERVING OF PRAYER IN IT
Book 7, Number 3068:
Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace, be upon him) entered the Ka'ba. Usama, Bilal and 'Uthman b. Talha, the keeper (of the Ka'ba), were along with him. He closed the door and stayed in it for some time. Ibn 'Umar (Allah be pleased with them) said: I asked Bilal as he came out what Allah's Messenger (may peace be upon him) had done there. He said: He prayed there in (such a position) that two pillars were on his left side, one pillar on his right, and three pillars were behind him, and the House at that time was resting on six pillars.
Book 7, Number 3069:
Ibn Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came on the Day of Victory, and got down in the courtyard of the Ka'ba and he sent (a message) for 'Uthman b. Talha (Allah be pleased with them). He came with the key and opened the door. Allah's Apostle (may peace be upon him) then entered therein and Bilal, Usama b. Zaid, and 'Uthman b. Talha (along with him), and then commanded the door to be closed. They stayed there for a considerable time, and then the door was opened, and Abdullah said: I was the first to meet Allah's Messenger. (may peace be upon him). outside (the Ka'ba), and Bilal was close behind him. I said to Bilal: Did Allah's Messenger (may peace be upon him) observe prayer therein? He said: Yes. I said: Where? He said: Between the two pillars in front of his face. He said: I forgot to ask him as to the number of rakahs he prayed.
Book 7, Number 3070:
lbn Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came daring the year of Victory on the she-camel of Usama b. Zaid until he made her kneel down in the courtyard of the Ka'ba (and got down). He then sent for 'Uthman b. Talha and said: Bring me the key. He went to his mother and she refused to give that to him. He said: By Allah, give that to him or this sword would be thrust into my side. So she gave that to him, and he came with that to Allah's Apostle (may peace be upon him) and gave that to him, and he opened the door. The rest of the hadith is the same as the above one.
Book 7, Number 3071:

Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger, (may peace be upon him) entered the House, and Usama, Bilal and Uthman b. Talha were with him, and they kept the door closed for a considerable time. Then it was opened and I was the first to enter the House and meet Bilal, and I said: Where did Allah's Messenger (may peace be upon him) observe prayer? He said: Between these two front pillars. I, however, forgot to ask him the number of rak'ahs that he observed.
Book 7, Number 3072:
Abdullah b. Umar reported that he reached the Ka'ba and Allah's Apostle (may peace be upon him) had entered therein, and Bilal and Usama too. 'Uthman b. Talha closed the door to them, and they stayed there for a considerable time, and then the door was opend and Allah's Apostle (may peace be upon him) came out, and I went upstairs and entered the House and said: Where did Allah's Apostle (may peace be upon him) observe prayer? They said: At this very place. I, however, forgot to ask them about the (number of) rak'ahs that he observed.
Book 7, Number 3073:
Salim narrated on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) entered the House along with Usama b. Zaid, Bilal and Uthman b. Talha. They closed the door from within, and, as they opened it, I was the first to get into it and meet Bilal, and I asked him: Did Allah's Messenger (may peace be upon him) observe prayer in it? He said: Yes, he observed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen).
Book 7, Number 3074:
Salim b. Abdullah reported his father (Allah be pleased with him) saying: I saw Allah's Messenger (may peace be upon him) entering the Ka'ba, and Usama b. Zaid, Bilal and 'Uthman b. Talha were along with him, but none (else) entered therein along with them. Then the door was closed for them from within. 'Abdullah b. Umar (Allah be pleased with them) said: Bilal and Uthman b. Talha informed me that Allah's Messenger (may peace be upon him) observed prayer in the interior of the Ka'ba between the two Yemenite pillars.
Book 7, Number 3075:
Ibn Juraij reported: I said to 'Ata': Have you heard Ibn 'Abbas saying: You have been commanded to observe circumambulation, and not commanded to enter it (the Ka'ba)? He ('Ata') said: He (Ibn Abbas) (at the same time) did not forbid entrance into it. I, however, heard him saying: Usama b. Zaid informed me that when Allah's Apostle (may peace be upon him) entered the House, he supplicated in all sides of it; and he did not observe prayer therein till he came out, and as he came out he observed two rak'ahs in front of the House, and said: This is your Qibla. I said to him: What is meant by its sides? Does that mean its corners? He said: (In all sides and nooks of the House) there is Qibla.
Book 7, Number 3076:
Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) entered the Ka'ba, and in it there were six pillars, and he stood near a pillar and made supplication, bnt did not observe the prayer.
Book 7, Number 3077:
Isma'il b. Abu Khalid reported: I asked Abdullah b. Abu Aufa (Allah be pleased with him), a Companion of Allah's Messenger (may peace be upon him), whether Allah's Apostle (may peace be upon him) had entered the House, while performing 'Umra, He said: NO.

Chapter 67: THE DEMOLISHING OF THE KA'BA AND ITS RECONSTRUCTION
Book 7, Number 3078:
'A'isha (Allah be pleased with her) reported: Allah's Messenger may peace be upon him) said to me: Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have demolished the Ka'ba and would have rebuilt it on the foundation (laid) by Ibrahim; for when the Quraish had built the Ka'ba, they reduced its (area), and I would also have built (a door) in the rear.
Book 7, Number 3079:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters.
Book 7, Number 3080:

'A'isha, the wife of Allah's Apostle (may peace be upon him), reported Allah's Messenger (may peace be upon him) as having said this: Didn't you see that when your people built the Ka'ba, they reduced (its area with the result that it no longer remains) on the foundations (laid) by Ibrahim. I said: Messenger of Allah, why don't you rebuild it on the foundations (laid by) Ibrahim? Thereupon Allah's Messenger (may peace be upon him) said: Had your people not been new converts to Islam, I would have done that. 'Abdullah b. 'Umar (Allah be pleased with them) said: If 'A'isha (Allah be pleased with her) had heard it from Allah's Messenger (may peace be up (vn him), I would not have seen Allah's Messenger (may peace be upon him) abandoning the touching of the two corners situated near al-Hijr, but (for the fact) that it was not completed on the foundations (laid) by Ibrihim.
Book 7, Number 3081:
'A'isha (Allah be pleased with her), wife of Allah's Apostle (may peace be upon him), heard Allah's Messenger (may peace be upon him) as saying: If your people, had not been recent converts to Islam, I would have spent the treasure of the Ka'ba in the way of Allah and would have constructed its door just on the level of the ground and would have encompassed in it the space of Hijr.
Book 7, Number 3082:
'Abdullah b. Zubair (Allah be pleased with him) reported on the authority of his mother's sister ('A'isha) saying that Allah's Messenger (may peace be upon him) said: 'A'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, and would have brought it to the level of the ground and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from Hijr, for the Quraish had reduced it when they rebuilt it.
Book 7, Number 3083:
'Ata' reported: The House was burnt during the time of Yazid b. Muawiya when the people of Syria had fought (in Mecca). And it happened with it (the Ka'ba) what was (in store for it). Ibn Zubair (Allah be pleased with him) felt it (in the same state) until the people came in the season (of Hajj). (The idea behind was) that he wanted to exhort them or incite them (to war) against the people of Syria. When the people had arrived he said to them: O people, advise me about the Ka'ba. Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged of it? Ibn 'Abbas said: An idea has occurred to me according to which I think that you should only repair (the portion which has been) damaged, and leave the House (in that very state in which) people embraced Islam (and leave those very stones in the same state) when people embraced Islam, and over which Allah's Apostle (may peace be upon him) had raised it. Thereupon Ibn Zubair said: It the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your Lord (which is far more Important than your house)? I would seek good advice from my Lord thrice and then I would make up (my mind) about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb (over the building for the purpose of demolishing it), till one (took up courage, and ascended the roof), and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung cartains on them (in order to provide facilities to the people for observing the time of its construction). And the walls were raised; and Ibn Zubair said: I heard 'A'isha (Allah be pleased with her) say that Allah's Apostle (may peace be upon him) had observed: If the people had Rot recently (abandoned) unbelief, find I had means enough to reconstruct it, which I had not, I would have definitely excompassed in it five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for their exit. I today have (the means to spend) and I entertain no fearfrom the side of people (that they would protest against this change). So he added five cubits of area from the side of Hatim to it that there appeared (the old) foundation (upon which Hadrat Ibrahim had built the Ka'ba). and the people saw that and it was upon this foundation that the wall was raised. The length of the Ka'ba was eighteen cubits. when addition was made to it (which was in its breadth), then naturally the length appears to be) small (as compared with its breadth). Then addition of ten cubits (of area) was made in its length (also). Two doors were also constructed, one of which (was meant) for entrance and the other one for exit. When Ibn Zubair

(Allah be pleased with him) was killed, Hajjaj wrote to 'Abd al-Malik (b. Marwan) informing him about it, and telling him that Ibn Zubair (Allah be pleased with him) had built (the Ka'ba) on those very foundations (which were laid by Ibrahim) and which reliable persons among the Meccans had seen. 'Abd al-Malik wrote to him: We are not concerned with the censuring of Ibn Zubair in anything. Keep intact the addition made by him in the side of length, and whatever he has added frem the side of Hijr revert to (its previous) foundation, and wall up the door which he had opened. Thus Hajjaj at the command of Abd al-Malik) demolished it (that portion) and rebuilt it on (its previous) foundations.
Book 7, Number 3084:
Abdullah b. 'Ubaid reported that Harith b. 'Abdullah led a deputation to 'Abd al-Malik b. Marwan during his caliphate. 'Abd al-Malik said: I do riot think that Abu Khubaib (i. e. Ibn Zabair) had heard from 'A'isha (Allah be pleased with her) (about the intended wish of the Holy Prophet [may peace be upon him) In regard to the alteration of the Ka'ba). Harith said: Yes, I myself did hear from her. He ('Abd al-Malik) said: Well, tell me what you heard from her. He stated that she (Hadrat 'A'isha) had said that Allah's Messenger (may peace be upon him) remarked: Verily your people have reduced (the area) of the House from its (original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to (those foundations) which they had left out of it. nd if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about fifteen cubits of area from the side of Hatim (that they had separated). This is the narration transmitted by 'Abdullah b. Ubaid. Walid b. 'Ata' has, however, made this addition to it:" Allah's Apostle (may peace be upon him) said: I would have made two doors on the level of the ground (facing) the east and the west. Do you know why your people raised the level of its door (i. e. the door of the Ka'ba)? She said: No. He said: (They did it) out of vanity so that (they might be in a position) to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb (the stairs), and as he was about to enter, they pushed him and he fell down." 'Abd al-Malik said to Harith; Did you yourself hear her saying this? He said: Yes. He (Harith) said that he ('Abd al-Malik) scratched the ground with his staff for some time and then said: I wish I had left his (Ibn Zubair's) work there.
Book 7, Number 3085:
This hadith has been narrated on the authority of Juraij with the same chain of transmitters.
Book 7, Number 3086:
Abu Qaza'ah reported that while Abd al-Malik b. Marwan was circumambulating the Ka'ba he said: May Allah ruin Ibn Zubair that he lies in attributing to the Mother of the Faithful, as he says: I heard her stating that Allah's Messenger (may'peace be upon him) had said: 'A'isha, if your people had not been new converts to Islam, I would have demolished the House and would have added (in it area) from the Hijr for your people have reduced the area from its foundations. Harith b. 'Abdullah b. Abu Rabi'a (Allah be pleased with him) said: Commander of the Faithful, don't say that, for I heard the Mother of the Faithful saying this, whereupon he said: If I had heard this before demolishing it, I would have left it in the state in which Ibn Zabair had built it.
Chapter 68: THE WALL OF THE KA'BA AND ITS DOOR
Book 7, Number 3087:
'A'isha (Allah be pleased with her) reported: I asked Allah's Messenger (may peace be upon him) about the wall, circumpassing the House (i. e. whether the wall on the side of Hijr was included in the Ka'ba). He said, Yes. I said: Then why did they not include it in the House? He said: 'Your people ran short of the means (to do so). I said: Why is it that the level of its door is raised high? He said: Your people did it so that they should admit one whom they liked, and forbid him whom they disliked, and if your people were not new converts to faith, and I did not apprehend that their hearts would feel agitated at this. I would have definitely included (the area of) this wall-in the House and would have brought the door to the level of the ground.
Book 7, Number 3088:
'A'isha reported: I asked Allah's Messenger (may peace be upon him) about Hijr, and the rest of the hadith is the same. I also said: Why is it that the door has been made on a higher level, and one cannot (get into it) but with the help of a ladder? The rest of the hadith is the same as reported above and the

concluding words are: (I do not change it) out of the apprehension that their hearts may disapprove of it."

Chapter 69: ONE MAY PERFORM HAJJ ON BEHALF OF THE MAIMED THE OLD AND THE DECEASED

Book 7, Number 3089:

'Abdullah b. 'Abbas reported that while al-Fadl b. Abbas had been riding behind Allah's Messenger (may peace be upon him) a women of the tribe of Khath'am came to him (to the Holy Proppet) asking for a religious verdict. Fadl looked at her and she looked at him. Allah's Messenger (may peace be upon him) turned the face of al-Fadl to the other side. She said: Messenger of Allah, there is an obligation from Allah upon His servants in regard to Hajj. (But) my father is an aged man; he is incapable of riding safely. May I perform Hajj on his behalf? He said: Yes. It was during the Farewell Pilgrimage.

Book 7, Number 3090:

Fadl reported that a woman of Banu Khath'am said: Messenger of Allah, my father is very old. There is an old obligation of Hajj upon him from Allah, but he is not capable of sitting on the back of the camel. Thereupon Allah's Apostle (may peace be upon him) said: Perform Hajj on his behalf.

Chapter 70: THE VALIDITY OF THE HAJJ PERFORMED BY A BOY AND REWARD FOR ONE WHO ENABLES HIM TO PERFORM IT (BY ACCOMPANYING HIM AND BEARING EXPENSES FOR HIM)

Book 7, Number 3091:

Ibn Abbas reported that Allah's Apostle (may peace be upon him) met some riders at al-Rauha and asked who they were. They replied that they were Muslims. They said: Who art thou? He said: (I am) Messengef of Allah. A woman (then) lifted up a boy to him and said: Would this child be credited with having performed the Hajj? Thereupon he said: Yes, and you will have a reward.

Book 7, Number 3092:

Ibn Abbas (Allah be pleased with them) reported: A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.

Book 7, Number 3093:

Karaib reported: A woman lifted a child and said: Messenger of Allah, would he be credited with Hajj? He said: Yes. and for you there would be a reward.

Book 7, Number 3094:

A hadith like this has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

Chapter 71: PERFORMANCE OF HAJJ IS OBLIGATORY ONLY ONCE IN LIFE

Book 7, Number 3095:

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (may peace be upon him) said: If I were to say" Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were desroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.

Chapter 72: TRAVELLING OF A WOMAN WITH HER MAHRAM FOR HAJJ, ETC.

Book 7, Number 3096:

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: A woman should not set out on three (days' journey) except when she has a Mahram with her.

Book 7, Number 3097:

This hadith has been narrated on the same authority by Ubaidullah. And in the narration of Abu Bakr (the words are):" More than three (days)." Ibn Numair narrated on the authority of his father, (and the words are):" Three (days) except (when) she has a Mahram with her."
Book 7, Number 3098:
'Abdullah b. Umar (Allah -be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: It is not lawful for a woman who believes in Allah and the Hereafter to travel for more than three nights journey except when there is a Mahram with her.
Book 7, Number 3099:
Qaza'ah reported: I heard a hadith from Abu Sa'id (Allah be pleased with him) and it impressed me (very much), so I said to him: Did you hear it (yourself) from Allah's Messenger (may peace be upon him)? Thereupon he said: (Can) I speak of anything about Allah's Messenger (may peace be upon him) which I did not bear? He said: I heard Allah's Messenger (may peace be upon him) saying: Do not set out on a journey (for religious devotion) but for the three mosques-for this mosque of mine (at Medina) the Sacred Mosque (at Mecca), and the Mosque al-Aqsa (Bait al-Maqdis), and I heard him saying also: A woman should not travel for two days duration, but only when there is a Mahram with her or her husband.
Book 7, Number 3100:
Qaza'ah reported: I heard Abu Sa'id al-Khudri (Allah be pleased with him) saying: I heard four things from Allah's Messenger (may peace be upon him) which impressed me and captivated me (and one out of these is this), that he forbade a woman to undertake journey extending over two days but with her husband, or with a Mahram; and he then narrated the rest of the hadith.
Book 7, Number 3101:
Abu Sa'id (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A woman should not set out on three (days') journey, but in the company of a Mahram.
Book 7, Number 3102:
Abu Sa'id Khudri (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A woman should not set out on a journey extending beyond three nights but with a Mahram.
Book 7, Number 3103:
This hadith has been narrated on the authority of Qatada with the same chain of transmitters and he said:" More than three (days) except in the company of a Mahram."
Book 7, Number 3104:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a Muslim woman to travel a night's journey except when there is a Mahram with her.
Book 7, Number 3105:
Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram.
Book 7, Number 3106:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a Mahram with her.
Book 7, Number 3107:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman to undertake three (days,) journey except when there is a Mahram with her.
Book 7, Number 3108:
Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over three days or more, except when she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram.
Book 7, Number 3109:

A hadith like this has been narrated by A'mash with the same chain of transmitters.
Book 7, Number 3110:
Ibn 'Abbas (Allah be pleased with them) reported: I heard Allah's Messenger (may peace be upon him) delivering a sermon and making this observation:" No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram." A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said:" You go and perform Hajj with your wife."
Book 7, Number 3111:
A hadith like this has been narrated by 'Amr on the authority of the same chain of transmitters.
Book 7, Number 3112:
Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no mention of it:" No person should be alone with a woman except when there is a Mahram with her."
Chapter 73: WHAT IS TO BE UTTERED WHEN ONE SETS OUT FOR HAJJ OR ANY OTHER JOURNEY
Book 7, Number 3113:
Ibn Umar (Allah be pleased with them) reported that whenever Allah's Messenger (may peace be upon him) mounted his camel while setting out on a journey, he glorified Allah (uttered Allah-o-Akbar) thrice, and then said: Hallowed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee in this journey of ours and the act which pleaseth Thee. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, Thou art (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with Thee from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return. And he (the Holy Prophet) uttered (these words), and made this addition to them: We are returning, repentant, worshipping our Lord. and praising Him.
Book 7, Number 3114:
Abdullah b. Sarjis (Allah be pleased with him) reported that when Allah's Messenger (may peace be upon him) set forth on a journey, he sought refuge (with Allah) from the hardships of the travelling, and finding of evil changes on return, and disgrace after honour, and the curse of the oppressed and a gloomy sad scene in family and property.
Book 7, Number 3115:
A hadlth like this has been narrated on the authority of Asim With the same chain of transmitters except (this difference) that the hadith transmitted by 'Abd al-Wahid (one of the narrators) the (word)" property" precedes the family, and in the hadith transmitted by Mahammad b. Khazim (the word)" family" precedes (theword" Property"), on returning home, in the narrations of both the narrators (these words are found):" O Allah I seek refuge with Thee from the hardships of the journey."
Chapter 74: WHAT IS TO BE RECITED ON RETURN FROM THE JOURNEY OF HAJJ OR ANY OTHER JOURNEY
Book 7, Number 3116:
Abdullah b. 'Umar reported that whenever Allah's Messenger (may peace be upon him) came back from the battle or from expeditions or from Hajj or Umra and as he reached the top of the hillock or upon the elevated hard ground, he uttered Allah-o- Akbar thrice, and then said: There is no god but Allah. He is One, there is no partner with Him, His is the sovereignty and His is the praise and He is Potent over everything. (We are) returning, repenting, worshipping, prostrating before our Lord, and we praise Him Allah fulfilled His promise and helped His servant, and routed the confederates alone.
Book 7, Number 3117:
This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters (but with one alteration) that here Allah-o-Akbar is mentioned twice.
Book 7, Number 3118:
Anas b. Malik (Allah be pleased with him) reported: I and Abu Talha (both) came back along with Allah's Apostle (may peace be upon him). Safiyyah (the wife of the Holy Prophet) rode behind him on

his camel and as we came to the out- skirts of Medina he said: (We are those) who return, who repent, who worship our Lord, who praise (Him), and he went on uttering this until we entered Medina.

Book 7, Number 3119:

A hadith like this has been narrated by Anas b. Malik (Allah be pleased with him) through another chain of transmitters.

Chapter 75: STAYING AT DHU'L-HULAIFA AND OBSERVING OF PRAYER THERE, WHILE RETURNING FROM HAJJ OR 'UMRA

Book 7, Number 3120:

Abdullah b. 'Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) made (his camel) kneel down (i, e. halt at the stony ground of Dhu'l-Hulaifa) and prayed there, and so did Abdullah b. Umar (Allah be pleased with them).

Book 7, Number 3121:

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) used to halt his camel in the stony ground at Dhu'l-Hulaifa, where Allah's Messenger (may peace be upon him) used to make a halt (and pray).

Book 7, Number 3122:

Nafi' reported that when 'Abdullah b. 'Umar returned from Hajj or 'Umra he made his camel kneel down (i. e. halted) in the stony ground of Dhu'l-Hulaifa where Allah's Messenger (may peace be upon him) had made his camel halt.

Book 7, Number 3123:

Salim (b. Abdullah b. 'Umar) reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (may peace be upon him) was visited by (someone, i. e. an angel) during the fag end of the night at Dhu'l-Hulaifa, and it was said to him: Verily it is a blessed stony-ground.

Book 7, Number 3124:

Salim b. Abdullah b. Umar reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (may peace be upon him) came to Dhu'l- Hulaifa in the heart of the valley at the fag end of the night, and it was said to him: It is a blessed stony ground. Musa (one of the narrators) said: Salim made his came) halt at the mosque where 'Abdullah made his camel halt as seeking the place of stay of Allah's Messenger (may peace be upon him). It is, in fact, situated at a lower plain than the mosque, which stands in the heart of the valley, and it is between it (the mosque) (and Qibla) that that place (where Allah's Apostle used to get down for rest and prayer) is situated.

Chapter 76: NO POLYTHEIST IS AUTHORISED TO PERFORM PILGRIMAGE OF THE KA'BA AND CIRCUMAMBULATE THE HOUSE NAKED AND THE DESCRIPTION OF THE GREAT HAJJ

Book 7, Number 3125:

Abu Huraira (Allah be pleased with him) reported: Abu Bakr Siddiq (Allah be pleased with him) sent me during Hajj before the Farewell Pilgrimage for which Allah's Messenger (may peace be upon him) had appointed him an Amir, among a group of people whom he had ordered to make announcement to the people on the Day of Nahr:" After this year no polytheist may perform the Pilgrimage and no naked person may circumambulate the House." Ibn Shihab stated that Humaid b. Abd al-Rahman said that according to this narration of Abu Huraira (Allah be pleased with him) the day of Hajj al-Akbar (Great Hajj) is this Day of Nahr (10th of Dhu'l-Hijja).

Chapter 77: THE MERIT OF HAJJ AND UMRA AND THE DAY OF 'ARAFA (THE 9TH OF DHU'L-HIJJA)

Book 7, Number 3126:

'A'isha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?

Book 7, Number 3127:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: An Umra is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward than Paradise.

Book 7, Number 3128:
This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.
Book 7, Number 3129:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying. He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly. would return (free from sin) as on the (very first day) his mother bore him.
Book 7, Number 3130:
This hadith has been narrated on the authority of Mainsur with the same chain of transmitters (and the words are):" He who performed Pilgrimage but neither spoke indecently nor acted wickedly."
Book 7, Number 3131:
A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him).
Chapter 78: ENCAMPING OF PILGRIMS IN MECCA AND INHERITING OF (THE PROPERTY OF THEIR ANCESTORS)
Book 7, Number 3132:
Usama b. Zaid b. Haritha (Allah be pleased with him) said to Alla's Messenger (may peace be upon him): Will you stay in your house at Mecca (which you abandoned at the time of migration)? Thereupon he said: Has 'Aqil left for as any land or house? And 'Aqil and Talib became the Inheritors of Abu Talib's (property), and neither Ja'far nor 'Ali inherited anything from him, for both (Ja'far and 'Ali) were Muslims whereas 'Aqil and Talib were non-Muslims.
Book 7, Number 3133:
Usama b. Zaid (Allah be pleased with him) said: Allah's Messenger, God willing, where will you stay tomorrow? And it was at the time of the Conquest (of Mecca). Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?
Chapter 79: THE MUHAJIR IS PERMITTED TO STAY FOR THREE DAYS IN MECCA AFTER HAJJ AND UMRA AND NOT MORE THAN THIS
Book 7, Number 3134:
Al-'Ali' b. al-Hadrami reported Allah's Messenger (may peace he upon as saying: For a Mahijir, it is only three (days') stay at Mecca, after completing (the Hajj or 'Umra) that is allowed, and it seemed as if he was saying that he should not (stay) beyond this (period).
Book 7, Number 3135:
Al-'Ali, ' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: The Muhijir should stay at Mecca after performing the rituals (of Hajj) but for three (days) only.
Book 7, Number 3136:
Al-'Ala' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: It is only for three nights that a Muhajir should stay at Mecca after the completion of the rituals of Hajj.
Book 7, Number 3137:
Al-" Ala' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: The stay at Mecca after the completion of his rituals (of Hajj) is only for three days.
Book 7, Number 3138:
Ibn Juraij narrated this hadith with the same chain of transmitters.
Chapter 80: THE SACRED TERRITORY OF MECCA AND ITS INVIOLABILITY AND THE PROHIBITION TO DO HUNTING IN IT AND ITS SUBURBS, AND FELLING DOWN OF ITS TREES AND CUTTING ITS GRASS
Book 7, Number 3139:
Ibn 'Abbas (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying on the Day of Victory over Mecca: There is no Hijra (emigration) but only Jihad and good intention; and when you are called to battle, then go forth. He also said on the Day of Victory over Mecca: Allah made this town sacred on the day He created the earth and the heavens; so it is -sacred by the sacred- ness conferred on it by Allah until the Day of Resurrection and fighting in it was not lawful to anyone before me, and it was made lawful for me only during an hour on one day, for it is

sacred by the sacredness conferred on it by Allah until the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, and the things dropped are to be picked up only by one who makes a public announcement of it, and its fresh herbage is not to be cut. Abbas (Allah be pleased with him) said: Messenger of Allah, exception may be made in case of rush, for it is useful for their blacksmiths and for their houses. He (the Holy Prophet) conceding the suggestion of 'Abbas) said: Except rush.

Book 7, Number 3140:

A hadith like this has been narrated on the authority of Mansur, but he did not mention:" On that very day He created the heavens and the earth," and he (the narrator) substituted the word" fighting" (qital) for" killing" (qatl), and further said:" No one is to pick up the dropped thing except one who makes a public announcement of it."

Book 7, Number 3141:

Abu Shuraih al-'Adawi reported that he said to Amr b. Sa'id when he was sending troops to Mecca: Let me tell you something. O Commander, which Allah's Messenger (may peace be upon him) said on the day following, the Conquest which my ears heard and my heart has retained, and my eyes saw as he spoke it. He praised Allah and extolled Him and then said: Allah, not men, has made Mecca sacred; so it is not permissible for any person believing in Allah and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks a concession on the basis of fighting of Allah's Messenger (may peace be upon him), tell him that Allah permitted His Messenger, but not you, and He gave him permission only for an hour on one day, and its sacredness was restored on the very day like that of yesterday. Let him who is present convey the information to him who is absent. It was said to Abu Shuraih: What did Amr say to you? He said: I am better informed of that than you, Abu Shuraih, but the sacred territory does not grant protection to one who is disobedient, or one who runs away after shedding blood, or one who runs away after committing

Book 7, Number 3142:

Abu Huraira, (Allah be pleased with him) reported. When Allah, the Exalted and Majestic, granted Allah's Messenger (may peace be upon him) victory over Mecca, he stood before people and praised and extolled Allah and then said: Verily Allah held back the elephants from Mecca and gave the domination of it to His Messenger and believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it shall not be violable to anyone after me. So neither molest the game, nor weed out thorns from it. And it is not lawful for anyone to pick up a thing dropped but one who makes public announcement of it. And it a relative of anyone is killed he is entitled to opt for one of two things. Either he should be paid blood-money or he can take life as (a just retribution). 'Abbas (Allah be pleased with him) said: Allah's Messenger, but Idhkhir (a kind of herbage), for we use it for our graves and for our houses, whereupon Allah's Messenger (may peace be upon him) said: With the exception of Idhkhir. A person known as Abu Shah, one of the people of Yemen, stood up and said: Messenger of Allah, (kindly) write it for me. Thereupon Allah's Messenger (may peace be upon him) said I Write it for Abu Shah. Walid said: I asked al-Auzai': What did his saying mean:" Write it for me, Messenger of Allah"? He said: This very address that he had heard from Allah's Messenger (may peace be upon him).

Book 7, Number 3143:

Abu Huraira (Allah be pleased with him) reported: The people of the Khuza'ah tribe killed a man of the tribe of Laith in the Year of Victory as a retaliation for one whom they had killed (whom the people of the tribe of Laith had killed). It was reported to Allah's Messenger (may peace be upon him). He mounted his camel and delivered this address: Verily Allah, the Exalted and Majestic, held back the Ele- phants from Mecca, and gave its domination to His Messenger and believers. Behold, it was not violable for anyone before me and it will not be violable for anyone after me. Behold, it was made violable for me for an hour of a day; and at this very hour it has again been made inviolable (for me as well as for others). So its thorns are not to be cut, its trees are not to be lopped, and (no one is allowed to) pick up a thing dropped, but the one who makes an announcement of it. And one whose fellow is killed is allowed to opt between two alternatives: either he should receive blood-money or get the life of the (murderer) in return. He (the narrator said): A person from the Yemen, who was called Abu Shah, came to him and said: Messenger of Allah, write it down for me, whereupon he

(Allah's Messenger) said: Write it down for Abu Shah. One of the persons from among the Quraish also said: Except Idhkhir, for we use it in our houses ant our graves. Thereupon Allah's Messenger (may peace be upon him) said: Except Idhkhir.
Book 7, Number 3144:
Jabir (Allah be pleased with him) reported: I heard Allah's Apostle (may peace be upon him) say: It is not permissible for any one of you to carry weapons in Mecca.
Chapter 81: IT IS PERMISSIBLE TO ENTER MECCA WITHOUT IHRAM
Book 7, Number 3145:
Anas b. Malik (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) entered Mecca in the Year of Victory with a helmet on his head; and when he took it off, a man came to him and said: Ibn Khatal is hanging on to the curtains of the Ka'ba, whereupon he said: Kill him. Malik (one of the narrators) attested this statement having been made.
Book 7, Number 3146:
Jabir b. 'Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.
Book 7, Number 3147:
Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) entered on the day of Victory of Mecca wearing a black turban on his head. and she said: In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna. the wife of Allah's Apostle (may peace be upon him). and after greeting her she informed her about it, whereupon she said: Stay here. and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (may peace be upon him). for I heard Allah's Messenger (may peace be upon him) say: Prayer in it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba.
Book 7, Number 3148:
Amr b. Huraith reported on the authority of his father that Allah's Messenger (may peace be upon him) addressed the people (on the day of the Victory of Mecca) with a black turban on his head.
Book 7, Number 3149:
Ja'far b. 'Amr b. Huraith reported his father as saying: As if I am seeing Allah's Messenger (may peace be upon him) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders. Abu Bakr (another narrator) did not make mention of:" Upon the pulpit".
Chapter 82: EMINENCE OF MEDINA. ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) SHOWERED BLESSINGS UPON IT, ITS SACREDNESS, AND UNLAWFULNESS OF HUNTING AND LOPPING OF TREES AND DEMARCATION ITS PRECINCTS
Book 7, Number 3150:
'Abdullah b. Zaid b. 'Asim (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Verily Ibrahim declared Mecca sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Medina to be sacred as lbrahim had declared Mecca to be sacred. I have supplicated (Allah for His blessings to be showered) in its sa' and its mudd (two standards of weight and measurement) twice as did Ibrahim for the inhabitants of Mecca. This hadith has been narrated through another chain of transmitters with a slight varia- tion of words.
Book 7, Number 3151:
Rafi' b. Khadij reported Allah's Messenger (may peace be upon him) as saying: Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands by which he meant Medina).
Book 7, Number 3152:
Nafi' b. Jubair reported that Marwan b. al-Hakam (Allah be pleased with him) addressed people and made mention of Mecca and its inhabitants and its sacredness, but he made no mention of Medina, its inhabitants and its sacredness. Rafi' b. Khadij called to him and said: What is this that I hear you making mention of Mecca and its inhabitants and its sacredness, but you did not make mention of Medina and its inhabitants and its sacredness, while the Apostle of Allah (may peace be upon him) has

also declared sacred (the area) between its two lava lands (Medina)? And (we have record of this) with us written on Khaulani parchment. If you like, I can read it out to you. Thereupon Marwan became silent, and then Said: I too have heard some part of it.
Book 7, Number 3153:
Jabir (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Ibrahim declared Mecca as sacred; I declare Medina, that between the two mountains, as inviolable. No tree should be lopped and no game is to be molested.
Book 7, Number 3154:
Amir b. Sa'd reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) said: I have declared sacred the territory between the two lava plains of Medina, so its trees should not be cut down, or its game killed; and he also said: Medina is best for them if they knew. No one leaves it through dislike of it without Allah putting in it someone better than he in place of him; and no one will stay there in spite of its hardships and distress without my being an intercessor or witness on behalf of him on the Day of Resurrection.
Book 7, Number 3155:
'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) said, and then the (above-mentioned) hadith was narrated with this addition:" None should nurse ill-will towards the people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water.
Book 7, Number 3156:
'Amir b. Sa'd reported that Sa'd rode to his castle in al-'Aqiq and found a slave cutting down the trees, or beating off their leaves, so he stripped him off his belongings. When Sa'd returned, there came to him the masters of the slave and negotiated with him asking him to return to their slave or to them what he had taken from their slave, whereupon he said: God forbid that I should return anything which Allah's Messenger (may peace be upon him) has given me as spoil, and refused to return anything to them.
Book 7, Number 3157:
Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said to Abu Talha (Allah be pleased with him): Find for me a servant from amongst your boys to serve me. Abu Talha went out along with me and made me sit behind him. And I used to serve Allah's Messenger (may peace be upon him) whenever he got down from the camel. And in one hadith he said: He proceeded and when (the mountain of) Uhud was within sight, he said: This is the mountain which loves us and we love it. And as he came close to Medina he said: O Allah, I declare (the area) between the two mountains of it (Medina) sacred just as Ibrahim declared Mecca as sacred. O Allah, bless them (the people of Medina) in their mudd and sa'.
Book 7, Number 3158:
Anas b. Malik reported a hadith like this from Allah's Apostle (may peace be upon him) except with this variation that he said:" I declare sacred the area between its two lava mountains."
Book 7, Number 3159:
'Asim reported: I asked Anas b. Malik whether Allah's Messenger (may peace be upon him) had declared Medina as sacred. He said: Yes. (the area) between so and so. He who made any innovation in it, and further said to me: It is something serious to make any innovation in it (and he who does it) there is upon him the curse of Allah, and that of the angels and of all the people, Allah will not accept from him on the Day of Resurrection either obligatory acts or the surpererogatory acts. Ibn Anas said: Or he accommodates an innovator.
Book 7, Number 3160:
'Asim reported: I asked Anas (Allah be pleased with him) whether Allah's Messenger (may peace be upon him) had declared Medina as sacred. He said: Yes, it is sacred, so its tree is not to be cut; and he who did that let the curse of Allah and that of the angels and of all people be upon him.
Book 7, Number 3161:
Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: Allah bless them in their measurements, bless them in their sa's and bless them in their mudd.

Book 7, Number 3162:
Anas b. Malik (Allah he pleased with him) reported that Allah's Messenger (may peace be upon him) said: O Allah, increase in Medina twice the blessings (Thou showered) on Mecca.
Book 7, Number 3163:
Ibrahim al-Taimi reported on the authority of his father: 'Ali b. Abi Talib (Allah be pleased with him) addressed us and said: He who thought that we have besides the Holy Qur'an anything else that we recite, he told a lie. And this document which is hanging by the sheath of the sword contains but the ages of the camels, and the nature of the wounds. He (Hadrat 'Ali) reported Allah's Apostle (may peace be upon him) as saying: Medina is sacred from 'Air to Thaur; So if anyone makes an innovation or accommodates an innovator, the curse of Allah, the angels, and all persons will fall upon him, and Allah will not accept any obligatory or supererogatory act as recompense from them. And the protection granted by the Muslims is one and must be respected by the humblest of them. If anyone makes a false claim to paternity, or being a client of other than his own masters, there is upon him the curse of Allah, the angels, and all the people. Allah will not accept from him any recompense in the form of obligatory acts or supererogatory acts. The hadith transmitted on the authority of Abu Bakr and Zabair ends with (these words): The humblest among them should respect it; and what follows after it is not mentioned there, and in the hadith transmitted by them (these words are) not found: (The document was hanging) on the sheath of his sword.
Book 7, Number 3164:
A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters (but at the end) these words are added:" He who violated the covenant with a Muslim, there is upon him the curse of Allah, of angels and of all people. Neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection; and in the hadith transmitted by two other narrators these words are not found:" He who claimed false paternity." And in the hadith transmitted by Waki' there is no mention of the Day of Resurrection.
Book 7, Number 3165:
A hadith like this has been narrated with the same chain of transmitters by A'mash with a slight variation of words.
Book 7, Number 3166:
Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Medina is a sacred territory, so he who made any innovation in it. or gave protection to an innovator, there is upon him the curse of Allah, that of the angels and that of all the people. There would not be accepted on the Day of Resurrection either obligatory acts or supererogatory acts from him.
Book 7, Number 3167:
A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters, but no mention has been made of the Day of Resurrection. But this addition is made:" The protection granted by Muslims is one and must be respected by the humblest of them. And he who broke the covenant made by a Muslim, there is a curse of Allah, of his angels, and of the whole people upon him, and neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection."
Book 7, Number 3168:
Abu Huraira (Allah be pleased with him) reported: If I were to see deer grazing in Medina, I would have never molested them, for Allah's Messenger (may peace be upon him) has stated: There is between the two lava mountains a sacred territory.
Book 7, Number 3169:
Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) declared sacred the territory between two lava mountains of Medina. Abu Huraira said: If I were to find deer in the territory between the two mountains, I would not molest them, and he (the Holy Prophet) declared twelve miles of suburb around Medina as a prohibited pasture.
Book 7, Number 3170:
Abu Huraira (Allah be pleased with him) reported that when the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle (may peace be upon him). When he

received it he said: O Allah, bless us in our fruits; and bless us in our city; and bless us in our sa's and bless us in our mudd. O Allah, Ibrahim was Thy servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I am making supplication to Thee for Medina just as he made supplication to Thee for Mecca, and the like of it in addition. He would then call to him the youngest child and give him these fruits.

Book 7, Number 3171:

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) was given the first fruit and he said: O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa's, blessings upon blessings, and he would then give that to the youngest of the children present there.

Book 7, Number 3172:

Abu Sa'id Maula al-Mahri reported that they were hard pressed by the distress and hardship of Medina, and he come to AbU Sa'Id al-Khudri and said to him: I have a large family (to support) and we are enduring hardships; I have, therefore, made up my mind to take my family to some fertile land. Thereupon Abu Sa'id said: Don't do that, stick to Medina, for we have come out with Allah's Apostle (may peace be upon him), and (I think that he also said) until we reached 'Usfan, and he (the Holy Prophet along with his Companions) stayed there for some nights. There the people said: By Allah, we are lying here idle, whereas our children are unprotected behind us, and we do not feel secure about them. This (apprehension of theirs) reached Allah's Apostle (may peace be upon him), whereupon he said: What is this matter concerning you that has reached me? (I do not retain how he said it, whether he said like this:) By Him (in the name of Whom) I take oath, (or he said like this:) By Him in Whose Hand is my life, I made up my mind or if you like (I do not retain what word did he actually say), I should command my camel to proceed and not to let it halt until it comes to Medina and then said: Ibrahim declared Mecca as the sacred territory and it became sacred, and I declare Medina as the sacred territory-the area between the two mountains ('Air and Uhud). Thus no blood is to be shed within its (bounds) and no weapon is to be carried for fighting, and the leaves of the trees there should not be beaten off except for fodder. O Allah, bless us in our city; O Allab, bless us in our sil; O Allah, bless us in our mudd; O Allah, bless us in our sa; O Allah, bless us in our mudd. O Allah, bless us in our city. O Allah, bless with this blessing two more blessings. By Him in Whose Hand is my life, there is no ravine or mountain path of Medina which is not protected by two angels until you reach there. (He then said to the people:) Proceed, and we, therefore, proceeded and we came to Medina By Him (in Whose name) we take oath and (in Whose name) oath is taken (Hammad is in doubt about it), we had hardly put down our camel saddles on arriving at Medina that we were attacked by the people of the tribe of 'Abdullah b. Ghatafan but none dared to do it before.

Book 7, Number 3173:

Abu Sa'id al-Kbudri (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: O Allah, bless us in our sa' and mud and shower with its blessings two other blessings (multiply blessings showerted upon it).

Book 7, Number 3174:

A hadith like this has been narrated by Yabya b. Abu Kathir with the same chain of transmitters.

Book 7, Number 3175:

Abu Sa'id Maula al-Mahri reported that he came to Abu Sa'id al-Khudri during the nights (of the turmoil) of al-Barrah, and sought his advice about leaving Medina, and complained of the high prices prevailing therein and his large family, and informed him that he could not stand the hardships of Medina and its rugged surrounding. He said to him: Woe to you; I will not advise you to do it, for I heard Allah's Messenger (may peace be upon him) as saying: No one will endure hardships of Medina without my being an intercessor or a witness on his behalf on the Day of Resurrectiar), if he is a Muslim.

Book 7, Number 3176:

Abd al-Rahman reported on the authority of his father Abu Sa'id (Allah be pleased with him) that he heard Allah's Messenger (may peace be upon him) as saying: I have declared sacred what is between

the two lava grounds of Medina just as Ibrahim (peace be upon him) declared Mecca as sacred. He (the narrator) then said: Abu Sa'id caught hold of (Abu Bakr, another narrator, used the word" found") a bird in his hand and then released it from his hand and set it free.
Book 7, Number 3177:
Sahl b. Hunif reported that Allah's Messenger (may peace be upon him) pointed with his hands towards Medina and said: That is a sacred territory and a place of safety.
Book 7, Number 3178:
'A'isha (Allah be pleased with her) reported: When we came to Medina, and it was an unhealthy, uncogenial place, Abu Bakr fell sick and Bilal also fell sick; and when Allah's Messenger (may peace be upon him) saw the illness of his Companions he said: O Allah, make Medina as congenial to us as you made Mecca congenial or more than that; make it conducive to health, and bleesus in its sa' and in its mudd, and transfer its fever to al-juhfa.
Book 7, Number 3179:
This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters.
Book 7, Number 3180:
Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: He who patiently endures the hardships of it (of this city of Medina), I would be an intercessor or a withness on his behalf on the Day of Resurrection.
Book 7, Number 3181:
Yuhannis, the freed slave of Zubair, narrated that when he was sitting with Abdullah b. 'Umar (Allah be pleased with him) during the days of turmoil, his freed slave-girl came to him. After saluting him she said: Abu Abd al-Rahmin, I have decided to leave (Medina) for the time is hard for us, whereupon Abdullah said to her: Stay here, foolish lady, for I have heard Allah's Messenger (may peace be upon him) as saying: For one who shows endurance on the hardships and rigour of it (of Medina) I would be an intercessor or a witness on his behalf on the Day of Resurrection.
Book 7, Number 3182:
Abdullah b. 'Umar (Allah be pleased with them) said: I heard Allah's Messenger (may peace be upon him) as saying: He who patiently endured the hardships and rigours of (this city, i. e. Medina), I would be his witness and intercessor on the Day of Resurrection.
Book 7, Number 3183:
Abu Huraira (Allah be pleased with him) reported the Apostle of Allah (may peace be upon him) as saying: For one among my Ummah who shows endurance against the hardships and rigours of Medina, I would be an intercessor or a witness on his behalf on the Day of Resurrection.
Book 7, Number 3184:
A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.
Book 7, Number 3185:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: None who shows endurance on the hardships of Medina,... (the rest of the hadith is the same).
Chapter 83: THE SECURITY OF MEDINA AGAINST PLAGUE AND DAJJAL
Book 7, Number 3186:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: There are at the approaches of Medina angels so that plague and the Dajjal shall not penetrate into it.
Book 7, Number 3187:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will perish.
Chapter 84: MEDINA WIPES OUT EVIL FROM IT AND ITS OTHER NAMES ARE TABBA AND TAIBA
Book 7, Number 3188:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Medina will be better for them; would they know it! By Him in Whose Hand is my life, none amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than be. Behold. Medina is like furnace which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron.
Book 7, Number 3189:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: I have been commanded (to migrate) to a town (Medina) which would overpower other towns. They (the people) call it Yathrib; its correct name is (in fact) Medina. It eliminates (bad) people just as a furnace removes the alloy of iron.
Book 7, Number 3190:
This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters (and the words are):" Just as a furance removes impurity," but no mention is made of iron.
Book 7, Number 3191:
Jabir b. Abdullah (Allah be pleased with them) reported that a desert Arab swore allegiance to Allah's Messenger (may peace be upon him). He suffered frozn a severe fever in Medina (and) so he came to Allah's Messenger (may peace be upon him) saying: Mubammad. cancel my oath of allegiance, but Allah's Messenger (may peace be upon him) refused it. He again came and caid: Cancel my oath of allegiance. but he (the Holy Prophet) refused it. He again came to him and said: Cancel my oath of allegiance, but he refused. The desert Arab, however, went away (cancelling the allegiance himself) ; thereupon Allah's Messenger (may peace be upon him) said: Medina is like a furnace which drives away its impurity and purifies what is good.
Book 7, Number 3192:
Zaid b. Thabit reported Allah's Apostle (may peace be upon him) as saying: It is Taiba, thereby meaning Medina. It drives away impurity just as fire removes the impurity of silver.
Book 7, Number 3193:
Jabir b. Samura (Allah be pleased with him) reported that he heard Allah's Messenger (may peace be upon him) say: Allah named Medina as Tabba.
Chapter 85: ALLAH WILL PUNISH THOSE WHO INTEND TO DO ANY HARM TO THE CITIZENS OF MEDINA
Book 7, Number 3194:
Abu Huraira (Allah be pleased with him) reported that Abu'I-Qasim (Mubammad, may peace be upon him) said: He who intends to do harm to the people of this city (that is, Medina). Allah would efface him as salt is dissolved in water.
Book 7, Number 3195:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who intends to do harm to its people (he meant Medina), Allah would efface him as salt is dissolved in water. Ibn Hatim (one of the narrators) substituted the word" harm" for" mischief".
Book 7, Number 3196:
This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.
Book 7, Number 3197:
Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who intends to do harm to the people of Medina, Allah would efface him just as water dissolves salt.
Book 7, Number 3198:
Sa'd b. Malik heard Allah's Messenger (may peace be upon him) saying like this except (this variation) that he said:" Sudden attack or harm."
Book 7, Number 3199:
Abu Huraira and Sa'd reported Allah's Messenger (way peace be upon him) as saying: O Allah, bless the people of Medina in their mudd, the rest of the hadith being the same, and in It (this is also

mentioned):" He wo intends to do harm to its people, Allah would efface him just as salt it dissolved in water."

Chapter 86: EXHORTATION TO STAY IN MEDINA WHEN THE TOWNS WILL BE CONQUERED

Book 7, Number 3200:

Sufyan b. Abd Zuhair reported Allah's Messenger (may peace be upon him) as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Yemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

Book 7, Number 3201:

Sufyan b. Abu Zuhair heard Allah's Messenger (may peace be upon him) say: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for theni if they were to know it. Thtn lraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority. while Medina is better for them if they were to know it.

Chapter 87: WHEN PEOPLE WILL ABANDON MEDINA

Book 7, Number 3202:

Salid b. Musayyib heard Abu Huraira (Allah be pleased with him) say that 'Allah's Messenger (may peace be upon him) said about Medina: Its inhabitants will abandon it, whereas it is good for them and it will become the haunt of beasts and birds. (Imam Muslim said that Abu Safwan, one of the narrators whose name was 'Abdullah b. 'Abd al-Malik, was an orphan and I bn juraij took him under his care for ten years.)

Book 7, Number 3203:

Abu Huraira (Allah be pleased with him) heard Allah's Messenger (may peace be upon him) say: They (the residents of) Medina will abandon Medina whereas it is good for them and it will be haunted by beasts and birds, and two shepherds will come out from Muzainah intending (to go) towards Medina and tending their herd, and will find nothing but wilderness there until when they will reach the mountain path of Wada, they will fall down on their faces.

Chapter 88: BETWEEN THE GRAVE (OF THE HOLY PROPHET) AND THE PULPIT THERE IS A GARDEN FROM THE GARDENS OF PARADISE

Book 7, Number 3204:

AbduUah b. Zaid al-Mazini (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: That which is between my house" and my pulpit is a garden from the gardens of Paradise.

Book 7, Number 3205:

Abdullah b. Zaid al-Ansari heard Allah's Messenger (may peace be upon him) as saying: That which exists between my pulpit and my house is a garden from the gardens of Paradise.

Book 7, Number 3206:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my cistern.

Chapter 89: UHUD IS A MOUNTAIN: IT LOVES US AND WE LOVE IT

Book 7, Number 3207:

Abu Humaid (Allah be pleased with him) reported: We went out along with Allah's Messenger (may peace be upon him) in the expedition of Tabuk, and Humaid further related: We proceeded until we reached the valley of Qura; and Allah's Messenger (may peace be upon him) said: I am going forth, so he who among you wants to move fast with me may do so; and he who likes to go slowly may do so.

We proceeded until Medina wag within our sight. and he said: This is Tibba (another name of Medina) ; this is Ubud, the mountain which loves us and we love it.
Book 7, Number 3208:
Anas b. Malik (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: Ohud is a mountain which loves us and which we love. This hadith is narrated by Anas b. Malik (Allah be pleased with him) with another chain of transmitters (and the words are):" AIlah's Messenger (may peace be upon him) cast a glance at Ubud and said: Ubud is a mountain which loves us and we love it."
Chapter 90: THE MERIT OF PRAYING IN THE TWO MOSQUES, AT MECCA AND MEDINA
Book 7, Number 3209:
Abu Huraira (Allah be pleased with him) narrated It directly from Allah's Apostle' (may peace be upon him) having said this: A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram (Mosque of the Ka'ba).
Book 7, Number 3210:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Prayer in my mosque is more excellent than a thousand prayers observed in other mosques except the Masjid al- Haram.
Book 7, Number 3211:
Abu Huraira (Allah be pleased with him) reported: Prayer in the mosque of Allah's Messenger (may peace be upon him) is more excellent than a thousand prayers in other mosques except the Masjid al-Haram, for Allah's Messenger (may peace be upon him) is the last of the Apostles, and his mosque is the last of the mosques. Abu Salama and Abu Abdullah (two of the narrators in this chain of narrations said: We had no doubt that what Abu Haraira (Allah be pleased with him) had said was from Allah's Messenger (may peace be upon him), and so we did not like to get an attestation from Abu Huraira about this hadith until Abu Huraira (Allah be pleased with him) died. We discussed it (the issue of getting attestation from Abu Huraira) amongst ourselves and blamed one another as to why we did not talk about it to Abu Huraira regarding it so that he could attribute its transmission to Allah's Messenger (may peace be upon him) in case he had heard It from him. While we were discussing it as we sat with 'Abdullah b. Ibrahlm b. Qariz; we made a mention of this hadith, and our omission (in getting its attestation) about its direct transmission by Abu Huraira from him (the Holy Proohet) ; thereupon Abdullah b. Ibrahim said to us: I bear witness to the fact that I heard Abu Huraira (Allah be pleased with him) say that Allah's Messenger (may peace be upon him) said: I am the last of the Apostles and my mosque is the last of the mosques.
Book 7, Number 3212:
Yahya b. Sa'id (Allah be pleased with him) reported: I said to Abu Salih: Did you hear Abu Huraira (Allah be pleased with him) making a mention of the excellence of prayer in the mosque of Allah's Messenger (may peace be upon him)? He said: No (I did not hear directly from Abu Huraira), but I heard Abdullah b. Ibrahlm b. Qariz; say that' he had heard from Abu Huraira (Allah be pleased with him) that Allah's Messenger (may peace be upon him) had said: Prayer in this mosque of mine is better than a thousand prayers. or. is like one thousand prayers observed in other mosques besides It, except that it be in al-Masjid al-Haram. This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters.
Book 7, Number 3213:
Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: Prayer in this mosque of mine is better than a thousand prayers (observed in other mosque.) besides it, except that of Masjid al-Haram.
Book 7, Number 3214:
A hadith like this has been narrated on the authority of Ubaidullah with the same chain of transmitters.
Book 7, Number 3215:
Ibn 'Umar reported: I heard Allah's Messenger (may peace be upon him) saying like this.
Book 7, Number 3216:
Ibn Umar narrated from Allah's Apostle (may peace be upon him) a hadlth like this.

Book 7, Number 3217:

Ibn Abbas (Allah be pleased with them) reported that a woman fell ill and she said: In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna. the wife of Allah's Apostle (may peace be upon him). and after greeting her she informed her about it, whereupon she said: Stay here. and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (may peace be upon him). for I heard Allah's Messenger (may peace be upon him) say: Prayer In it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba.

Chapter 91: DO NOT UNDERTAKE JOURNEY (PURELY FOR VISIT TO THE SACRED PLACES) BUT TO THREE MOSQUES

Book 7, Number 3218:

Abu Huraira (Allah be pleased with him) reported it directly from Allah's Apostle (may peace be upon him) that he said: Do not undertake journey but to three mosques: this mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis).

Book 7, Number 3219:

This hadith has been narrated on the authority of Zuhri (but with this change of words) that he (Allah's Apostle) said:" Undertake journey to three mosques."

Book 7, Number 3220:

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: One should undertake journey to three mosques: the mosque of the Ka'ba, my mosque, and the mosque of Elia (Bait al-Maqdis).

Chapter 92: THE MOSQUE FOUNDED ON PIETY IS THE MOSQUE OF THE APOSTLE (MAY PEACE BE UPON HIM) AT MEDINA

Book 7, Number 3221:

Abu Salama b. Abd al-Rabman reported: 'Abd al-Rabman b. Abu Sa'id al-Khudri (Allah be pleased with him) happened to pass by me and I said to him. How did you hear your father making mention of the mosque founded on Piety? He said: My father said: I went to Allah's Messenger (may peace be upon him) as he was in the house of one of his wives, and said: Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: This is the very mosque of yours (mosque at Medina). He (the narrator) said: I bear witness that I heard your father making mention of it.

Book 7, Number 3222:

Abu Sa'id reported from Allah's Apostle (may peace be upon him) a hadlth like this, but in the chain of transmitters no mention was made of Abd al- Rahman b. Abu Sa'id.

Chapter 93: EMINENCE OF THE MOSQUE OF QUBA'AND EXCELLENCE OF PRAYER IN IT

Book 7, Number 3132:

Ibn Umar reported that Allah's Messenger (may peace be upon him) visited (the mosque) at Quba' riding and on foot.

Book 7, Number 3224:

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) came to the mosque at Quba' riding and on foot, and he observed two rak'ahs of (Nafl prayer) in it.

Book 7, Number 3225:

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) came to Quba' riding as well as on foot.

Book 7, Number 3226:

This hadith has been reported on the authority of Ibn Umar (Allah be pleased with them) with another chain of transmitters.

Book 7, Number 3227:

Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) used to come to Quba' riding and on foot

Book 7, Number 3228:

Ibn 'Umar had narrated this hadith through another chain of transmitters.

Book 7, Number 3229:
Ibn Umar used to come to Quba' on every Saturday and he said: I saw Allah's Apostle (may peace be upon him) coming (to this place) on every Saturday.
Book 7, Number 3230:
'Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) used to come to Quba', i. e. (he came) on every Saturday, and he used to come riding or on foot. Ibn Dinar (another narrator) said that Ibn Umar used to do like this. This hadlth has been narrated on the authority of Ibn Dinar, but he made no mention of:" Every Saturday."
Book 8: The Book of Marriage (Kitab Al-Nikah)
INTRODUCTION
Marriage is a social institution as old as the human race itself. It may be defined as a relation between a man and a woman which is recognised by custom or law and involves certain rights and duties, both in the case of the parties entering the Union, and in case of the children born of it. Marriage has thus two main functions to perform: it is the means adopted by human society for regulating relations between the sexes; and it furnishes the mechanism by means of which the relations of a child to the community is determined.
The rites and ceremonies of marriage have been different with different peoples and in different ages. but these two functions mentioned above are common even where in marriage. It always implies the right of sexual intercourse as allowed and recognised by society and the duties of the parents in bringing up children.
Islam recognises this institution and accepts it as the basis of human society after purging it of all those evils which had penetrated it.
Firstly, Islam does not regard it as a union only for the gratification of sexual lost, but a social contract with wide and varied responsibilities and duties. The reason behind it is that, according to the Divine Faith, a woman is not a plaything in the hand of man. but a spiritual and moral being who is entrusted to him on the sacred pledge to which Allah is made a witness. The wife is, therefore, not meant. to provide sensuous pleasure only to the male, but to fully co-operate with him in making the life of the family and ultimately of the whole humanity significantly meaningful.
The Holy Qur'an has in so many verses pointed out the different purposes of marriage. It states:" And of His signs is that He has created wives for you from yourselves that you might find quiet of wind in them, and He put between you love and affection" (xxx. 21). In this verse it has been said that the female is not inferior to the male in the sense that the former is created out of a superior stuff while the latter comes of a base origin. Both man and woman are the progeny of Adam and thus both have the same soul. The purpose of marriage, according to the Holy Qur'an, is therefore, the union of the two souls which are one in essence. Their separate existence is an unnatural state of their being which changes Into the natural state when they are united by marriage and thus are brought close to each other physically, mentally and emotionally.
Both man and woman are the joint heirs of the grace of life, and unless there is a very close and intimate form of companionship in them, they cannot enjoy the true grace of life." He it is Who created you from a single soul, and of the same did He make his spouse, that he might find comfort in her" (vii. 189)." Comfort" implies much more than a mere sexual gratification. It is not too much to say that the whole conception of the marriage relation in Islam is charged with spiritual and moral ideas, and must of necessity elevate the status of matrimonial alliance in the individual and social life.
In Islam the union of the sexes has been purified and the joy of the married relation secured by the absolute prohibition of every kind of extra-matzimonial connection. The Holy Qur'an stresses upon the people to marry as it is the most effective means whereby one can lead a virtuous life free from immorality and emotional inhibition. The Holy Qur'an says:" They (your wives) are as a garment to you, and you are as a garment to them" (ii. 187). The mutual relation of husband and wife is here described in words which could not be surpassed in beauty. Herein is the correct description of the relationship between the two. The husband and the wife are for mutual support, mutual comfort and mutual protection, fitting into each other as garments fit into each other.

Then the Holy Qur'an also makes it clear that this union is not a temporary relationship between two individuals of opposite sexes: It is a permanent and enduring relationship in the sense that both the parties should put in their earnest endeavours to lead their lives in perfect harmony and acquitting themselves creditably of the responsibilities saddled upon them by entering into this sacred contract.
The Holy Qur'an farther points out that sexual gratification in the married life is not meant only for the satisfaction of the physical lust, but it mustbe directed to some higher ends." Your women are tilth for you, so go into your tilth as ye like, and provide beforehand for your souls, and fear Allah and know that you are going to meet Him" (iii. 223). Here the wives are likened to the cultivable land which are ploughed for sowing and reaping the produce (in the form of offspring) and not merely for carnal indulgence. The concluding part of the verse refers to still higher and sublimer ends which tell that even in the height of carnal pleasures the moral and spiritual responsibilities should not in any way be lost sight of; rather one should be more conscious to them when one is enjoying physical pleasures as these are the moments when the fear of the Lord and the accountability in the Hereafter is likely to be blurred or effaced from one's mind.
Chapter 1: ONE WHO CAN SUPPORT A WIFE SHOULD MARRY
Book 8, Number 3231:
'Alqama reported: While I was walking with 'Abdullah at Mina, 'Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd al-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger (may peace be upon him) said: 0 young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire.
Book 8, Number 3232:
'Alqama reported: While I was going along with 'Abdullah b. Ma'sud (Allah he pleased with him) in Mina, 'Uthman b. 'Affan (Allah be pleased with him) happened to meet him and said: Come here, Abu 'Abd al-Rahman (kunya of Abdullah b. Mas'ud), and he isolated him (from me), and when 'Abdullah (b. Mas'ud) saw that there was no need (for this privacy), he said to me: 'Alqama, come on, and so I went there. (Then) 'Uthman said to him: Abu Abd al-Rahman, should we not marry you to a virgin girl that your past may be recalled to your mind? 'Abdullah said: If you say so, the rest of the hadith is the same as narrated above.
Book 8, Number 3233:
Abdullah (b. Mas'ud) (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said to us: 0 young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire.
Book 8, Number 3234:
Abu al-Rahman b. Yazid said: I and my uncle 'Alqama and al-Aswad went to 'Abdullah b. Mas'ud (Allah be pleased with him). He (the narrator further) said: I was at that time young, and he narrated a hadith which it seemed he narrated for me that Allah's Messenger (may peace be upon him) said like one transmitted by Mu'awiya, and further added: I lost no time in marrying.
Book 8, Number 3235:
'Abd al-Rahman b. Yazid reported on the authority of Abdullah: We went to him, and I was the youngest of all (of us), but he did not mention:" I lost no time in marrying."
Book 8, Number 3236:
Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle (may peace be upon him) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me

Book 8, Number 3237:
Sa'd b. Abi Waqqas (Allah be pleased with him) reported: The Messengger of Allah (may peace be upon him) rejected (the idea) of Uthman b. Muz'unliving in celibacy (saying): And if he (the Holy Prophet) had given me permission We would have got ourselves castrated.
Book 8, Number 3238:
Sa'id b. al-Musayyib reported: I heard Sa'd (b. Abi Waqqas) saying that the idea of 'Uthman b. Maz'un for living in celibacy was rejected (by the Holy Prophet), and if he had been given permission they would have got themselves castrated.
Book 8, Number 3239:
Sa'id b. al Musayyib heard Sa'd b. Abi Waqqas (Allah be pleased with him) saying that Uthman b. Maz'un decided to live in celibacy, but Allah's Messenger (may peace be upon him) forbade him to do so, and if he had permitted him, we would have got ourselves castrated.
Chapter 2: HE WHO SEES A WOMAN, AND HIS HEART IS AFFECTED, SHOULD COME TO HIS WIFE, AND SHOULD HAVE INTERCOURSE WITH HER
Book 8, Number 3240:
Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.
Book 8, Number 3241:
Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) saw a woman; and the rest of the hadith was narrated but (with this exception) that he said he came to his wife Zainab, who was tanning a (piece of) leather, and he made no mention of:" She retires in the shape of satan."
Book 8, Number 3242:
Jabir heard Allah's Apostle (may peace be upon him) say: When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels.
Chapter 3: TEMPORARY MARRIAGE AND ITS PROHIBITION FOR ALL TIMES TO COME
Book 8, Number 3243:
Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's Messenger (may peace be upon him) and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like trangressers" (al-Qur'an, v. 87).
Book 8, Number 3244:
This hadith has been narrated on the authority of Jarir with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it.
Book 8, Number 3245:
This hadith has been narrated on the authority of Isma'il with the same chain of transmitters (and the words are):" We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say; We were on an expedition."
Book 8, Number 3246:
Jabir b. 'Abdullah and Salama b. al-Akwa' said: There came to us the proclaimer of Allah's Messenger (may peace be upon him) and said: Allah's Messenger (may peace be upon him) has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women.
Book 8, Number 3247:
Salama b. al. Akwa' and Jabir b. Abdullah reported: Allah's Messenger (may peace be upon him) came to us and permitted us to contract temporary marriage.
Book 8, Number 3248:
Ibn Uraij reported: 'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary

marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of theHoly Prophet (may peace be upon him) and during the tinie of Abi! Bakr and 'Umar.
Book 8, Number 3249:
Jabir b. 'Abdullah reported: We contracted temporary marriage giving a handful of (tales or flour as a dower during the lifetime of Allah's Messenger (may peace be upon him) and durnig the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith.
Book 8, Number 3250:
Abu Nadra reported: While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'as (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger (may peace be upon him). Umar then forbade us to do them, and so we did not revert to them.
Book 8, Number 3251:
Iyas b. Salama reported on the authority of his father that Allah's Messenger (may peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Autas 1847 and then forbade it.
Book 8, Number 3252:
Sabra Juhanni reported: Allah's Messenger (may peace be upon him) permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.
Book 8, Number 3253:
Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (may peace be upon him) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (may peace be upon him) declared it forbidden.
Book 8, Number 3254:
Rabi' b. S'abra al-jahanni reported on the authority of his father. We went with Allah's Messenger (may peace be upon him) to Mecca during the year of Victory and he narrated like this a hadith transmitted by Bishr (the previous one) but with this addition:" She said: Can it be possible?" And it is also mentioned in it:" He said: The cloak of this (man) is old and worn out."
Book 8, Number 3255:
Sabra al-Juhanni reported on the authority of his father that while he was with Allah's Messenger (may peace be upon hm) he said: 0 people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to then (as dower).

Book 8, Number 3256:
This hadith has been narrated on the authority of 'Abd al-'Aziz b 'Umar with the same chain of transmitters, and he said: I saw Allah's Messenger (may peace be upon him) standing between the pillar and the gate (of the Ka'ba) and he was relating a hadith as narrated by Ibn Numair.
Book 8, Number 3257:
'Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i e. 'Abd al-Malik's grandfather, Sabura al-juhanni): Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage in the Year of Victory, as we entered Mecce, and we did come out of it but he forbade us to do it.
Book 8, Number 3258:
Sabra b. Ma'bad reported that Allah's Apostle (may peace be upon him) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We made proposal to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her wind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (may peace be upon him) commanded us to part with them (such women).
Book 8, Number 3259:
Rabi' b. Sabra reported on the authority of his father that Allah's Apostle (may peace be upon him) prohibited the contracting of temporary marriage.
Book 8, Number 3260:
Rabi' b. Sabra reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade on the Day of Victory to contract temporary marriage with women. This hadith has been narrated on the authority of Rabi' b. Sabra that Allah's Messenger (may peace be upon him) forbade to contracf temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks.
Book 8, Number 3261:
'Urwa b. Zabair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying: Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbas). Ibn Abbas called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: just do it yourselves, and by Allah, if you do that I will stone you with your stones. Ibn Shihab said. Khalid b. Muhajir b. Saifullah informed me: While I was sitting in the company of a person, a person came to him and he asked for a religious verdict about Mut'a and he permitted him to do it. Ibn Abu 'Amrah al-Ansari (Allah be pleased with him) said to him: Be gentle. It was permitted in- the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihab reported: Rabi' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banu 'Amir for two cloaks during the lifetime of Allah's Messenger (may peace be upon him) ; then he forbade us to do Mut'a. Ibn Shihab said: I heard Rabi' b. Sabra narrating it to Umar b. 'Abd al-'Aziz and I was sitting there.
Book 8, Number 3262:
Sabra al-Juhanni reported on the authority of his father: Allah's Messenger (may peace be upon him) prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back.
Book 8, Number 3263:

'Ali b. AbiTalib reported that Allah's Messenger (may peace be upon him) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses.

Book 8, Number 3264:

Malik narrated this hadith on the authority of the same chain of trans- witters that 'Ali b. Abil Talib said to a person: You are a person led astray; Allah's Messenger (may peace be upon him) forbade us (to do Mut'a), as is stated In the hadith transmitted on the authority of Yahya b. Malik.

Book 8, Number 3265:

Muhammad b. 'Ali narrated on the authority of his father 'Ali that Allah's Apostle (may peace be upon him) on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses.

Book 8, Number 3266:

'Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said: Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger (may peace be upon him) on the Day of Khaibar prohibited for ever the doing of it-And eating of the flesh of domestic asses.

Book 8, Number 3267:

'Ali (Allah be pleased with him) said to Ibn 'Abbas (Allah be pleased with them) that Allah's Messenger (may peace be upon him) on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses.

Chapter 4: IT IS FORBIDDEN TO COMBINE A WOMAN AND HER FATHER'S SISTER, OR A WOMAN AND HER MOTHER'S SISTER TOGETHER IN MARRIAGE

Book 8, Number 3268:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace upon him) having said this: One should not combine a woman and her father's sister, nor a woman and her mother's sister in marriage.

Book 8, Number 3269:

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade combining of four women in marriage: a woman with her tather's sister, and a woman with her mother's sister.

Book 8, Number 3270:

Abu Huraira (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be upon him) say: Father's sister should not be combined with her brother's daughter, nor the daughter of a sister with her mother's sister.

Book 8, Number 3271:

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade a person to combine in marriage a womanarid her father's sister, and a woman and her mother's sister. Ibn Shihab said: So we regarded the paternal aunt of her (wife's) father and the maternal aunt of her (wife's) father at the same level.

Book 8, Number 3272:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: One should not combine in marriage a woman with her father's sister, or her mother's sister.

Book 8, Number 3273:

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

Book 8, Number 3274:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A man must not make proposal of marriage to a woman when his brother has done so already. And he must not offer a price for a thing for which his brother had already offered a price; and a woman must not be combined in marriage with her father's sister, nor with her mother's sister, and a woman must not ask to have her sister divorced in order to deprive her of what belongs to her, but she must marry, because she will have what Allah has decreed for her.

Book 8, Number 3275:
Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade the combining of a woman in marriage with her father's sister, or with her mother's sister, or that a woman should ask for divorce for her sister in order to deprive her of what belongs to her. Allah, the Exalted'and Majestic, is her Sustainer too.
Book 8, Number 3276:
Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) forbade to combine a woman and her father's sister, and a woman and her mother's sister.
Book 8, Number 3277:
A hadith like this has been transmitted on the authority of Amr b. Dinar
Chapter 5: MUHRIM (ONE WHO IS IN THE STATE OF IHRAM) IS FORBIDDEN TO MARRY AND THE DISAPPROVAL OF GIVING THE PROPOSAL (IN THIS STATE)
Book 8, Number 3278:
Nubaih b. Wahb reported that 'Umar b. Ubaidullah intended to marry Talha b. 'Umar with the daughter of Shaiba b. Jubair; so he sent a messenger to Aban b. Uthman to attend the marriage, and he was at that time the Amir of Hajj. Aban said: I heard 'Uthman b. 'Affan say that Allah's Messenger (may peace be upon him) had stated: A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage.
Book 8, Number 3279:
Nubaih b. Wahb reported: Umar b. Ubaidullah b. Ma'mar sent me to Aban b. Uthman as he wanted to make the proposal of the marriage of his son with the daughter of Shaiba b. Uthman. He (Aban b. Uthman) was at that time (busy) in the season of Pilgrimage. He said: I deem him to be a man of the desert (for it is a common thing) that a Muhrim can neither marry, nor is he allowed to be married to anyone. It is Uthman (b. Affan) who reported this to us from Allah's Messenger (may peace be upon him).
Book 8, Number 3280:
Uthman b. 'Affan reported that Allah's Messenger (may peace be upon him) had said: A Muhrim should neither marry himself, nor should he be got married to anyone, nor should he make the proposal of marriage.
Book 8, Number 3281:
'Uthman (b. 'Affan) reported it directly from Allah's Apostle (may peace be upon him) that he said: A Muhrim should neithermarry (in that state) nor make the proposal of marriage.
Book 8, Number 3282:
Nabaih b. Wahb reported that Umar b. 'Ubaidullah b. Ma'mar intended to marry his son Talha with the daughter of Shaiba b. Jubair during the Pilgrimage. Aban b. Uthman was at that time the Amir of Pilgrims. So he ('Umar b. Ubaidullah) sent someone (as a messenger) to Aban saying: I intend to marry Talha b. 'Umar and I earnestly desire you to be present there (in this ceremony of marriage). Aban said to him: I find you a block-headed 'Iraqi. I heard 'Uthman b. 'Affan say that Allah's Messenger (may peace be upon him) said: A Muhrim should not marry.
Book 8, Number 3283:
Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) married Maimulna in the state of Ihram. Ibn Numair made this addition:" I narrated it to Zuhri and he said: Yazid b. al-Asamm (Allah be pleased with him) told me that he (the Holy Prophet) married her when he was not a muhrim."
Book 8, Number 3284:
Ibn 'Abbas (Allah be pleased with them) reported: Allah's Messenger. (may peace be upon him) married Maimuna while he was a Muhrim.
Book 8, Number 3285:
Yazid b. al-Asamm reported: Maimuna daughter of al-Harith narrated to me that Allah's Messenger (may peace be upon him) married her and he was not in the state of Ihram. And she (Maimuna) was my mother's sister and that of Ibn 'Abbas (Allah be pleased with them).

Chapter 6: PROHIBITION OF ONE" S MAKING THE PROPOSAL OF MARRIAGE WHEN IT HAS ALREADY BEEN MADE BY ONE'S BROTHER UNTIL HE PERMITS OR GIVES HER UP

Book 8, Number 3286:

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as having said this: None amongst you should outbid another in a transaction, nor should he make proposals of marriage upon the proposal made by someone else.

Book 8, Number 3287:

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as having said this: A person should not enter into a transaction when his brother (had already entered into but not finalised), and he should not make proposal of marriage upon the proposal already made by his brother, until he permits it.

Book 8, Number 3288:

A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters.

Book 8, Number 3289:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as having forbidden a dweller of the town selling the merchandise of a villager or outbidding in a sale (in order that another might fall into a snare), or a person making the proposal of marriage when his brother has already made such a proposal, or entering into a transaction when his brother has already entered; and a woman asking the divorce of her sister in order to deprive her of what belongs to her. 'Amr made this addition:" The person should not purchase in opposition to his brother."

Book 8, Number 3290:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said this: Do not outbid in a sale in order to ensnare. No man should enter into a transaction in which his brother has already entered, and no dweller of the town should sell on behalf of the villager. And no man should make a proposal of marriage which his brother has already made and no woman should ask for the divorce of another (co-wife) in order to deprive her of what belongs to her.

Book 8, Number 3291:

A hadith like this has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight alteration.

Book 8, Number 3292:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The Muslim should not purchase in opposition to his brother, and he should not make the proposal of marriage on the proposal already made by his brother.

Book 8, Number 3293:

This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

Book 8, Number 3294:

'Uqba b. 'Amir said on the pulpit that Allah's Messenger (may peace be upon him) said: A believer is the brother of a believer, so it is not lawful for a believer to outbid his brother, and he should not propose an engagement when his brother has thus proposed until he gives it up.

Chapter 7: IT IS PROHIBITED TO CONTRACT SHIGHAR MARRIAGE

Book 8, Number 3295:

Ibn Umar (Allah be pleased with them) said that Allah's Messenger (may peace be upon him) prohibited Shighar which means that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage with- out any dower being paid by either.

Book 8, Number 3296:

A hadith like this has been narrated on the authority of" Abdullah b. 'Umar (Allah be pleased with them) but with a slight variation of words.

Book 8, Number 3297:

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) prohibited Shighar.

Book 8, Number 3298:
Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as having said: There is no Shighar in islam.
Book 8, Number 3299:
Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) prohibited Shighar. Ibn Numair added: Shighar means that a person should say to the other person: Give me the hand of your daughter in marriage and I will (in return) marry my daughter to you; or merry me your sister, and I will marry my sister to you.
Book 8, Number 3300:
This hadith has been narrated on the authority of Ibn Vmar with the same chain of transmitters, but there is no mention of Ibn Numair.
Book 8, Number 3301:
Jabir b. Abdullah (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) prohibited Shighar.
Chapter 8: FULFILLING OF CONDITION IN MARRIAGE
Book 8, Number 3302:
'Uqba b. Amir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful. In the narration transmitted by Ibn Muthanna (instead of the word" condition") it is" conditions".
Chapter 9: SEEKING CONSENT OF AL-THAYYIBIN MARRIAGE IN WORDS AND OF A VIRGIN IN (MEANINGFUL) SILENCE
Book 8, Number 3303:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said: A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (may peace be upon him): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence.
Book 8, Number 3304:
This hadith has been narrated through another chain of transmitters.
Book 8, Number 3305:
'A'isha (Allah be pleased with her) reported: I asked Allah's Messenger (may peace be upon him) about a virgin whose marriage is solemnised by her guardian, whether it was necessary or not to consult her. Allah's Messerger (may peace be upon him) said: Yes, she must be consulted. 'A'isha reported: I told him that she feels shy, whereupon Allah's Messenger (may peace be upon him) said: Her silence implies her consent.
Book 8, Number 3306:
Ibn 'Abbas (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A woman without a husband has wore right to her person than her guardian, and a virgin's consent must be asked from her, and her silence implies her consent.
Book 8, Number 3307:
Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: A woman who has been previously married (Thayyib) has more right to her person than her guardian. And a virgin should also be consulted, and her silence implies her consent.
Book 8, Number 3308:
Sufyan reported on the basis of the same chain of transmitters (and the words are): A woman who has been previously married (Thayyib) has more right to her person than her guardian; and a virgin's father must ask her consent from her, her consent being her silence, At times he said: Her silence is her affirmation.
Chapter 10: IT IS PERMISSIBLE FOR THE FATHER TO GIVE THE HAND OF HIS DAUGHTER IN MARRIAGE EVEN WHEN SHE IS NOT FULLY GROWN UP
Book 8, Number 3309:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (, may peace be upon him) came there in the morning, and I was entrusted to him.

Book 8, Number 3310:

'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old.

Book 8, Number 3311:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

Chapter 11: EXCELLENCE OF MARRYING OR BEING MARRIED DURING THE MONTH OF SHAWWAL AND EXCELLENCE OF TAKING BRIDE IN THE HOUSE DURING THIS MONTH

Book 8, Number 3312:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) contracted marriage with me in Shawwal and took me to his house as a bride during Shawwal. And who among the wives of Allah's Messenger (may peace be upon him) was dearer to him than I, and' A'isha liked that the women (of her family) should enter the houses as brides during the month of Shawwal.

Book 8, Number 3313:

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters, but he made no mention of the act of 'A'isha (being admitted as a wife in the house of the Holy Prophet).

Chapter 12: IT IS PERMISSIBLE TO CAST A GLANCE AT THE FACE AND THE PALMS OF A WOMAN WHOM ONE INTENDS TO MARRY

Book 8, Number 3314:

Abu Huraira (Allah be pleased with him) reported: I was in the company of Allah's Messenger (way peace be upan him) when there came a man and informed him that he had contracted to marry a woman of the Ansar. Thereupon Allah's Messenger (may peace be upon him) said: Did you cast a glance at her? He said: No. He said: Go and cast a glance at her, for there is something in the eyes of the Ansar.

Book 8, Number 3315:

Abu Huraira (Allah be pleased with him) reported: A man came to Allah's Messenger (may peace be upon him) and said: I have contracted marriage with a woman of the Ansar, whereupon Allah's Apostle (may peace be upon him) said: Did you cast a glance at her, for there is something in the eyes of the Ansar? He said: I did cast a glance at her, whereupon he said: For what (dower) did you marry her? He said: For four 'uqiyas. Thereupon Allah's Apostle (may peace be upon him) said: For four 'uqiyas; it seems as if you dig out silver from the side of this mountain (and that is why you are prepared to pay such a large amount of dower). We have nothing which we should give you. There is a possibility that we may send you to an (expedition) where you may get (booty). So he sent that man (in the expedition) which was despatched to Banu 'Abs.

Chapter 13: THE DOWER

Book 8, Number 3316:

Sahl b. Sa'd al-Sa'idi (Allah be pleased with him) reported: A woman came to Allah's Messenger. (may peace be upon him) and said: Messerbger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's Messenger (may peace be upon him) saw her and cast a glance at her from head to foot. Allah's Messenger (may peace be upon him) then lowered his head. When the woman saw that he had made no decision in regard to her, she

sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Holy Prophet) said: is there anything with you (which you con give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger (may peace be upon him) said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Apostle of Allah (may peace be upon him) said: See even if it is an Iron ring. He went and returned and said: No, by God, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger (may peace be upon him) said: How can your lower garment serve your purpose, for it you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger (may peace be upon him) commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'an? He said: I know such and such surahs (and he counted them). whereupon he said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know.
Book 8, Number 3317:
This hadith has been narrated on the authority of Sahl b. Sa'd with a minor alteration of words, but the hadith transmitted through Za'idah (the words are that the Holy Prophet) said: Go, I have married her to you, and you teach her something of the Qur'an.
Book 8, Number 3318:
Abu Salama b. 'Abd al-Rahman reported: I asked 'A'isha, the wife of Allah's Messenger (may peace be upon him): What is the amount of dower of Allah's Messenger (may peace be upon him)? She said: It was twelve 'uqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of uqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger (may peace be upon him) to his wives.
Book 8, Number 3319:
Anas b. Malik reported that Allah's Apostle (may peace be upon him) saw the trace of yellowness on 'Abd al-Rahman b. 'Auf and said: What is this? Thereupon he said: Allah's Messenger, I have married a woman for a date-stone's weight of gold. He said: God bless you! Hold a wedding feast, even if only with a sheep.
Book 8, Number 3320:
Anas b. Malik (Allah be pleasedwith him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married during the lifetime of Allah's Messenger (may peace be upon him) for a nawat weight of gold and the messenger of Allah (may peace be upon him) said to him: Give a feast even with a sheep.
Book 8, Number 3321:
Anas b. Malik (Allah be pleased with him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married a woman for a date-stone's weight of gold and Allah's Apostle (may peace be upon him) said to him: Hold a wedding feast, even if only with a sheep.
Book 8, Number 3322:
This hadith has been narrated on the authority of Humaid with the same chain of transmitters except (with this minor alteration of words) that 'Abd al-Rahman said:" I married a woman."
Book 8, Number 3323:
Abd al-Rahman b. 'Auf (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) saw the signs of the happiness of wedding in me, and I said: I have married a woman of the Ansar. He said: How much Mahr have you paid? I said: For a date-stone weight of gold. And in the hadith transmitted by Ishaq (it is): (nawat weight) of gold.
Book 8, Number 3324:
Anas b. Malik reported that 'Abd al-Rahman married a woman for a datestone weight of gold. Shu'ba has narrattd this hadith with the same chain of transmitters except for (this alteration) that he said that a person from among the sons of 'Abd al Rahman said:" from gold".

Chapter 14: EXCELLENCE OF EXMANCIPATING A SLAVE-GIRL AND THEN MARRYING HER

Book 8, Number 3325:

Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our com- panions said: Muhammad and the army (have come). He said: We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war. There came Dihya and he said: Messenger of Allah, bestow upon me a girl ont of the prisones. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab). There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners. He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night. Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him)

Book 8, Number 3326:

This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (may peace be upon him) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are):" He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift."

Book 8, Number 3327:

Abu Musa reported that Allah's Messenger (may peace be upon him) said about one who emancipated a slave woman, and then married her, that for him there are two rewards.

Book 8, Number 3328:

Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger (may peace be upon him) got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. (The woman) was Safiyya daughter of Huyayy. Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a

slave woman. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger (may peace be upon him) fell down and she (Radrat Safiyya: also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away the Jewess! He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: (" O you who believe), do not enter the houses of the Prophet unless permission is given to 'you" (xxxiii. 53).

Book 8, Number 3329:

Anas, (Allah be pleased with him) reported: Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (may peace be upon him) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her. Allah's Messenger (may peace be upon him) then got out of Khaibar until when he was on the other side of it, he halted, and a tent was pitched for him. When it was morning Allah's Messenger (may peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. Anas said that that constituted the wedding feast of Allah's Messenger (may peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (may peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (may peace be upon him) had seated her behind him. The camel of Allah's Messenger (may peace be upon him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messeuger (may peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down.

Chapter 15: PERTAINING TO THE MARRIAGE OF ZAINAB BINT JAHSH WITH THE HOLY PROPHET (MAY PEACE BE UPON HIM) AND VERSES PERTAINING TO PURDAH (VEIL)

Book 8, Number 3330:

Anas (Allah be pleased with him) reported: When the 'Iddah of Zainab was over, Allah's Messenger (may peace be upon him) said to Zaid to make a mention to her about him. Zaid went on until he came to her and she was fermenting her flour. He (Zaid) said: As I saw her I felt in my heart an idea of her greatness so much so that I could not see towards her (simply for the fact) that Allah's Messenger (may peace be upon him) had made a mention of her. So I turned my back towards her. and I turned upon my heels, and said: Zainab, Allah's Messenger (may peace be upon him) has sent (me) with a

message to you. She said: I do not do anything until I solicit the will of my Lord. So she stood at her place of worship and the (verse of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger (may peace be upon him) came to her without permission. He (the narrator) said: I saw that Allah's Messenger (may peace be upon him) served us bread and meat until it was broad day light and the people went away, but some persons who were busy in con- versation stayed on in the house after the meal. Allah's Messenger (may peace be upon him) also went out and I also followed him, and he began to visit the apartments of his wives greeting them (with the words): As-Salamu 'alaikum, and they would say: Allah's Messenger, how did you find your family (hadrat Zainab)? He (the narrator) stated: I do not know whether I had informed him that the people had gone out or he (the Holy Prophet) informed me (about that). He moved on until he entered the apartment, and I also went and wanted to enter (the apartment) along with him, but he threw a curtain between me and him, as (the verfes pertaining to seclusion) had been revealed, and people were instructed in what they had been instructed. Ibn Rafii had made this addition in his narration:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished..." to the words"... Allah forbears not from the truth."
Book 8, Number 3331:
Anas (Allah be pleased with him) reported: I did not see Allah's Messenger (may peace be upon him) giving a wedding feast (on the marriage) of any one (of his wives) as he did in the case of (his marriage with) Zainab, for then he sacrificed a goat (on this occasion).
Book 8, Number 3332:
Anas b. Malik (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) gave no better wedding feast than the one he did (on the occasion of his marriage with) Zainab. Thabit al-Bunani (one of the narrators) said: What did he serve in the wedding feast? He (Anas) said: He fed them bread and meat (so lavishly) that they (the guests) abandoned it (of their own accord after having taken them to their hearts' content).
Book 8, Number 3333:
Anas b. Malik (Allah be pleased with him) reported: When Allah's Apostle (may peace be upon him) married Zainab bint jahsh, he invited people (to the wedding feast) and they ate food. They then sat there and entered into conversation. He (the Holy Prophet) made a stir as if he was preparing to stand up, but (the persons busy in talking) did not stand up. When he (the Holy Prophet) saw it, he stood up and when he did so, some other persons stood up. 'Asim and Abd al-A'la in their narrations made this addition: Three (persons) sat there, and Allah's Apostle (may peace be upon him) came there to enter (the apartment) but he found the people sitting there. Then they stood up and went away. He said: Then I came and informed Allah's Apostle (may peace be upon him) that they had gone away. He (the Holy Prophet) then came there until he entered (the apartment). I also went and was about to enter, when he hung a curtain between me and him (and it was on this occasion that) Allah, the Exalted and Majestic, revealed this verse:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished to the (words)" Surely this is serious in the sight of Allah" (xxxiii. 53).
Book 8, Number 3334:
Anas b. Malik (Allah be pleased with him) reported: I was the best informed among the people pertaining to Hijab (veil and seclusion). Ubayy b. Ka'b used to ask me about it. Anas (Allah be pleased with him) thus narrated: The Messenger of Allah (may peace be upon him) got up in the morning as a bridegroom of Zainab bint jahsh (Allah be pleased witt her) as he had married her at Medina. He invited people to the wedding feast after the day had well risen. There sat Allah's Messenger (may peace be upon him) and there kept sitting along with him some persons after the people had stood up (for departure) ; then Allah's Messenger (may peace be upon him) stood up and walked on and I also walked along with him until he reached the door of the apartment of 'A'isha (Allah be pleased with her). He then thought that they (those who had been sitting there after meal) had gone away. So he returned and I also returned with him, but they were still sitting at their places. So he returned for the second time and I also returned until he reached the apartment of 'A'isha. He again returned and I also returned and they had (by that time) stood up, and he hung a curtain between

me and him (at the door of the apartment of Hadrat Zainab, where he had to stay), and Allah revealed the verse pertaining to veil.

Book 8, Number 3335:

Anas b. Malik (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) contracted marriage and he went to his wife. My mother Umm Sulaim prepared hais and placed it in an earthen vessel and said: Anas, take it to Allah's Messenger (may peace be upon him) and say: My mother has sent that to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, Messenger of Allah. So I went along with it to Allah's Messenger (may peace be upon him) and said: My mother offers you salutations, and says that it is a humble gift for you on our behalf. He said: Place it here, and then said: Go and invite on my behalf so and so and anyone whom you meet, and he even named some persons. He (Anas) said: I invited whom he had named and whom I met. I (one of the narrators) said: I said to Anas: How many (persons) were there? He (Anas) said: They were about three hundred persons. Then Allah's Messenger (may peace be upon him) (said to me): Anas, bring that earthen vessel. They (the guests) then began to enter until the courtyard and the apartment were fully packed. Allah's Messenger (may peace be upon him) said: Make a circle of ten (guests), and every person should eat from that nearest to him. They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten. He (the Holy Prophet) said to me: Anas, lift it (the earthen vessel), so I lifted it, but I could not assess whether it had more (food) when I placed it (before Allah's Messenger) or when I lifted it (after the people had been served out of it). A group among them (the guests) began to talk in the house of Allah's Messenger (may peace be upon him) and the Messenger of Allah (may peace be upon him) was sitting and his wife had been sitting with her face turned towards the wall. It was troublesome for Allah's Messenger (may peace be upon him), so Allah's Messenger (may peace be upon him) went out and greeted his wives. He then returned. When they (the guests) saw that Allah's Messenger (may peace be upon him) had returned they thought that it (their overstay) was something troublesome for him. He (the narrator) said: They hastened towards the door and all of them went out. And there came Allah's Messenger (may peace be upon him) and he hung a curtain and went in, and I was sitting in his apartment and he did not stay but for a short while. He then came to me and these verses were revealed. Allah's Messenger (may peace be upon him) came out and recited them to the people:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-but when you are invited, enter, and when you have taken food, disperse not seeking to listen to talk. Surely this gives the Prophet trouble", to the end of verse (xxxiii. 53). (Al-Ja'd said that Anas [b. Malik] stated: I am the first amongst the people to hear these verses), and henceforth the wives of the Apostle (may peace be upon him) began to observe seclusion (al-hijab).

Book 8, Number 3336:

Anas (Allah be pleased with him) reported: When Allah's Apostle (may peace be upon him) contracted marriage with Zainab (Allah be pleased with bet), Umm Sulaim sent him hats in a vessel of stone as a gift. Anas stated that Allah's Messenger (may peace be upon him) said to him: Go and invite on my behalf all the Muslims whom you meet. So I invited on his behalf everyone whom I met. They entered (his house) and they ate and went out. And Allah's Messenger (may peace be upon him) had kept his hand on the food, and he invoked blessing on that, and said whatever Allah wished him to say, and none whom I met was left uninvited. They ate to their fill and went out, but a group among them remained there and was engaged in lengthy discussion. Allah's Apostle (may peace be upon him) felt shy of saying them anything. So he went out and left them in his house and Allah the Great and Majestic revealed this verse:" 0 you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished." Qatada (instead of using the word Ghaira Nazirina) used the word Ghaira Mutahayyinina (i. e. not waiting for the time of the food). But when you are invited, enter..." up to this verse. This is purer for your hearts and their hearts.

Chapter 16: WHEN ONE IS INVITED TO A WEDDING FEAST, ONE SHOULD ACCEPT IT

Book 8, Number 3337:

Ibn Umar (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: When any one of you is invited to a feast, he should attend it.
Book 8, Number 3338:
Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: When any one of you is invited to a feast, he should accept. 'Ubaidallah took this feast to be a wedding feast.
Book 8, Number 3339:
Ibn Umar (Allah be pleased withthem) reported Allah's Apostle (may peace be upon him) having said this: When any one of you is invited to a wedding feast, he should accept that.
Book 8, Number 3340:
Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may be upon him) having said this: Accept the feast, when you are invited.
Book 8, Number 3341:
Ibn Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: When any one of you invites his brother, he (the latter) should accept his wedding feast, or any other like it.
Book 8, Number 3342:
Ibn 'Umar (Allah be pleated with them) reported Allah's Messenger (may peace be upon him) having said: He who is invited to a wedding feast or like it, he should accept it.
Book 8, Number 3343:
" Abdullah b. Umar (Allah be pleased with them) reported Allah's Messen- ger (may peace be upon him) as saying: Come to the feast, when you are invited.
Book 8, Number 3344:
Nafil reported: I heard Abdullah b. Umar (Allah be pleased with them) narrating that Allah's Messenger (may peace be upon him) said: Accept the feast when you are invited to it. And Abdullah (b. Umar) used to come to the feast, whether it was a wedding feast or other than that, and he would come there even in the state of fasting.
Book 8, Number 3345:
Ibn Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) having said: When you are invited to a feast (even though it is) the leg of the sheep, you should accept it.
Book 8, Number 3346:
Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace he upon him) said: When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon (eating) if he likes. Ibn Mathanni did not make mention of the word" feast".
Book 8, Number 3347:
A hadith like this has been narrated on the authority of Abd Zubair with the same chain of transmitters.
Book 8, Number 3348:
Abu Haraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting he should eat.
Book 8, Number 3349:
Abu Huraira (Allah be pleased with him) used to say: The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored. He who does not come to the feast, he in fact disobeys Allah and His Messenger (may peace be upon him).
Book 8, Number 3350:
Sufyan reported: I said to Zuhri: Abu Bakr, what does this hadith mean:" The worst kind of food is at a wedding feast of the rich"? He laughed and said: The food served in the feast given by the rich is not worst (in itself). Sufyan said: My father was rich, so I felt disturbed when I heard this hadith, so I asked Zuhri who said: I heard from 'Abd al-Rahman al-Alraj that he heard Abu Huraira (Allah he pleased with him) say: The worst kind of food is that served at the wedding feast. The rest of the hadith is the same.

Book 8, Number 3351:
This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.
Book 8, Number 3352:
A hadith like this has been narrated by Abu Huraira (Allah be pleased with him) through another chain of transmitters.
Book 8, Number 3353:
Abu Haraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying. The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (may peace be upon him).
Chapter 17: IT IS NOT PERMISSIBLE TO MARRY A WOMAN WHO IS DIVORCED BY THREE PRONOUNCEMENTS UNTIL SHE IS MARRIED TO ANOTHER MAN AND HE HAS A SEXUAL INTERCOURSE WITH HER, AND THEN HE ABANDONS HER AND SHE COMPLETES HER 'IDDA
Book 8, Number 3354:
'A'isha (Allah he pleased with her) reported: There came the wife of Rifa'a to Allah's Apostle (may peace be upon him) and said: I was married to Rifa'a but he divorced me, making may divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon Allah's Messenger (may peace be upon him) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)?
Book 8, Number 3355:
'A'isha (Allah be pleased with her), the wife of Allah's Apostle (may peace be upon him), reported that Rifa'a al-Quraid (Allah be pleased with him) divorced his wife, making her divorce irrevocable. Afterwards she married Abd at-Rahman b. al-Zubair (Allah be pleased with him), She came to Allah'sApostle (may peace be upon him and said to Allah's messenger (may peace be upon him) that she had been the wife of Rifa'a (Allah be pleased with him) and he had divorced her by three pronouncements and afterwards she married 'Abd al-Rahman b. al-Zubair. By Allah, all he possesses is like the fringe of a garment, and she took hold of the fringe of her garment. Thereupon Allah's Messenger (may peace be upon him) laughed and said: Perhaps you wish to return to Rifa'a, (but you) cannot (do it) until he has tasted your sweetness and you have tasted his sweetness. Abu Bakr al-siddiq (Allah be pleased with him) was sitting at that time with Allah's Messenger (may peace be upon him) and Khalid b. Sa'id b. al-'As (Allah be pleased with him) was sitting at the door of his apartment and he was not permitted to (enter the room), and Kbalid called loudly saying: Abu Bakr, why don't you scold her for what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)?
Book 8, Number 3356:
'A'isha (Allah bjpl'eased with her) reported that Rifa'a al Qurazi divorced his wife and afterwards Abd al-Rahman b. al-Zubair married her. She came to Allah's Apostle (may peace he upon him) and said: Messenger of Allah, Rifa'a has divorced me by three pronouncements. (The rest of the hadith is the same.)
Book 8, Number 3357:
'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful for her first husband (to marry her in this state). He (the Holy Prophet) said: No, until he has tasted her sweetness.
Book 8, Number 3358:
A hadith like this has been narrated on the authority of Hisham with the same chain of transmitters.

Book 8, Number 3359:
'A'Asha (Allah be pleased with her) reported: A person divorced his wife by three pronouncements; then another person married her and he also divorced her without having sexual intercourse with her. Then the first husband of her intended to remarry her. It was about such a case that Allah's Messenger (may peace be upon him) was asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted.
Book 8, Number 3360:
A hadith like this has been narrated on the same chain of transmitters by 'A'isha (Allah be pleased with her).
Chapter 18: WHAT IS TO BE SUPPLICATED AT THE TIME OF SEXUAL INTERCOURSE
Book 8, Number 3361:
Ibn" Abbas (Allah be pleased with thern) reported that Allah's Messenger (may peace be upon him) said: If anyone amongst you intends to go to his wife he should say: In the name of Allah,0 Allah protect us against Satan and keep away the Satan from the one that you have bestowed upon us, and if He has ordained a male child for them, Satan will never be able to do any harm to him.
Book 8, Number 3362:
This hadith is narrated through another chain of transmitters and there is no mention of (the words)" Bismillah" (In the name of Allah) in it.
Chapter 19: PERMISSIBILITY OF HAVING SEXUAL INTERCOURSE WITH ONE'S WIFE FROM THE FRONT OR FROM BEHIND AVOIDING THE ANUS
Book 8, Number 3363:
Jabir (Allah be pleased with him) declared that the Jews used to say: When a man has intercourse with his wife through the vagina but being on her back. the child will have squint, so the verse came down:" Your wives are your tilth; go then unto your tilth as you may desire" (ii. 223)
Book 8, Number 3364:
Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down:" Your wives are your ti'Ith; go then unto your tilth, as you may desire."
Book 8, Number 3365:
This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words):" If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."
Chapter 20: IT IS NOT PERMISSIBLE FOR A WOMAN TO ABANDON THE BED OF HER HUSBAND
Book 8, Number 3366:
Abu Huraira (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) said: When a woman spends the night away from the bed of her husband, the angels curse her until morning. This hadith has been narrated through the same chain of transmitters (with a slight variation):" He said: Until she comes back."
Book 8, Number 3367:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.
Book 8, Number 3368:
Abu Huraira (Allah he pleased with him) reported Allah's Messenger (may, peace be upon him) as saying: When a man invites his wife to his bed and she does not come, and he (the husband) spends the sight being angry with her, the angels curse her until morning.
Chapter 21: IT IS FORBIDDEN TO DIVULGE THE SECRET OF THE WOMAN
Book 8, Number 3369:

Abu Sa'id al-Khudri (Allah he pleased with him) reported that Allah's Messenger (may peace be upoin him) said: The most wicked among the people in the eye of Allah on the Day of judgment is the men who goes to his wife and she comes to him, and then he divulges her secret.

Book 8, Number 3370:

Abu Sirma al-Khudri (Allah he pleased with him) reported Allah's Messen- ger (may peace be upon him) as saying: The most important of the trusts in the sight of Allah on the Day of judgment is that a man goes to his wife and she goes to him (and the breach of this trust is) that he should divulge her secret Ibn Numair narrates this hadith with a slight change of wording.

Chapter 22: AL AZL (INCOMPLETE SEXUAL INTERCOURSE): COITUS INTERRUPTUS

Book 8, Number 3371:

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): 0 Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Mes- senger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

Book 8, Number 3372:

A hadith like this has been narrated on the authority of Habban with the same chain of transmitters (but with this alteration) that he said:" Allah has ordained whom he has to createuntil the Day of judgment."

Book 8, Number 3373:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messen- ger (may peace be upon him) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judg- ment must be born.

Book 8, Number 3374:

Abu Sa'id al-Khudri (Allah be pleased with him) (was asked if he had heard it himself), to which he said: Yes. (I heard) Allah's Apostle (may peace be upon him) as saying: There is no harm if you do not practise it, for it (the birth of the child) is something ordained (by Allah).

Book 8, Number 3375:

This hadith is reported on the authority of Abu Sa'id with the same chain of transmitters but with a slight variation (of words).

Book 8, Number 3376:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) was asked about 'azl, whereupon he said: There is no harm if you do not do that, for it (the birth of the child) is something ordained. Muhammad (one of the narrators) said: (The words) La 'alaykum (there is no harm) implies its Prohibition.

Book 8, Number 3377:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl).

Book 8, Number 3378:

Ibn 'Aun reported: I reported to Muhammad on the authority of Ibrahim the hadith reported by 'Abd al-Rahmann b. Bishr (the hadith concerning 'azl), where- upon he said: That (hadith) Abd al-Rahman b. Bishr had narrated to me (also).
Book 8, Number 3379:
Ma'bad b. Sirin said to Abu Sa'id (Allah be pleased with him): Did you hear Allah's Messenger (may peace be upon him) making a mention of something in regard to al-'azl? Thereupon he said: Yes. The rest (of the hadith is the same)
Book 8, Number 3380:
Abu Sa'id al-Khudri (Allah be pleased with him) reported: Mention was made about al-'azl in the presence of Allah's Messenger (may peace be upon him), whereupon he said: Why any one of you practises it? (He did not say: One of you should not do it), for there is no created soul, whose creator is not Allah.
Book 8, Number 3381:
Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) was asked about 'azl, whereupon he said: The child does not come from all the liquid (sermen) and when Allah intends to create anything nothing can prevent it (from coming into existence).
Book 8, Number 3382:
A hadith like this has been transmitted by Abu Sa'id from Allah's Apostle (may peace be upon him).
Book 8, Number 3383:
Jabir (Allah be pleased with him) reported that a man came to Allah's Messenger (may peace be upon him) and said: I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her.
Book 8, Number 3384:
Jabir b. 'Abdullah (Allah be pleased with them) reported that a person asked Allah's Apostle (may peace be upon him) saying: I have a slave-girl and I practise 'azl with her, whereupon Allah's Messenger (may peace be upon him) said: This cannot prevent that which Allah has decreed. The person then came (after some time) and said: Messenger of Allah, the slave-girl about whom I talked to you has conceived, whereupon Allah's Messeuger (may peace be upon him) said: I am the servant of Allah and His Messenger.

Book 8, Number 3385:
Jabir b. 'Abdullah (Allah be pleased with them) reported: A person came to Allah's Apostle (the rest of the hadith is the same).
Book 8, Number 3386:
Jabir (Allah be pleased with him) reported: We used to practise 'azl while the Qur'an was revealed (during the days when the Holy Prophet was alive).
Book 8, Number 3387:
Jabir (Allah be pleased with him) reported: We used to practise 'azl during the life of Allah's Messenger (may peace be upon him).
Book 8, Number 3388:
Jabir (Allah be pleased with him) reported: We used to practise 'azl during the lifetime of Allah's Messenger (may peace be upon him). This (the news of this practise) reached Allah's Apostle (may peace be upon him), and he did not forbid us.
Chapter 23: IT IS FORBIDDEN TO HAVE INTERCOURSE WITH A PREGNANT SLAVE-WOMAN
Book 8, Number 3389:
Abu Darda' (Allah be pleased with him) related from the Prophet of Allah (may peace be upon him) that he came upon a woman who was in the advanced stage of pregnancy at the door of a tent. He (the Holy Prophet) said: Perhaps he (the man accompanying her) intends to cohabit with her. They said: Yes. Thereupon Allah's Messenger (may peace be upon him) said: I have decided to curse him with

such a curse as may go along with him to his grave. How can he own him (the child to be born) and that is not lawful for him, and how can he take him as a servant for that is not lawful for him?

Book 8, Number 3390:

A hadith like this has been transmitted on the authority of Shu'ba.

Chapter 24: PERMISSIBILITY OF INTERCOURSE WITH A SUCKLING LADY AND DISAPPROVAL OF 'AZL

Book 8, Number 3391:

Judaima daughter of Wahb al-Asadiyya (Allah be pleased with her) reported that she heard Allah's Messenger (may peace be upon him) assaying: I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby. (Imam Muslim said: Khalaf reported it from Judamat al-'Asadiyya, but the correct wording is what has been stated by Yahya.)

Book 8, Number 3392:

Judama daughter of Wahb, sister of Ukkasha (Allah be pleased with her). reported: I went to Allah's Messenger (may peace be upon him) along with some persons and he was saying: I intended to prohibit cohabitation with the suckling women, but I considered the Greeks and Persians, and saw that they suckle their children and this thing (cohabitation) does not do any harm to them (to the suckling women). Then they asked him about 'azl, whereupon he said. That is the secret (way of) burying alive, and Ubaidullah has made this addition in the hadith transmitted by al-Muqri and that is:" When the one buried alive is asked."

Book 8, Number 3393:

Judama bint Wahb al-Asadiyya (Allah be pleased with her) reported: I heard Allah's Messenger (may peace be upon him) saying this. The rest of the hadith is the same concerning 'azl and ghila (cohabitating with a suckling woman), but with a slight variation of words.

Book 8, Number 3394:

Sa'd b. Abu Waqqas (Allah be pleased with him) reported that a person came to Allah's Messenger (may peace be upon him) and said: I do 'azi with my wife. Thereupon Allah's Messenger (may peace be upon him) said: Why do you do that? The person said: I fear harm to her child or her children. Thereupon Allah's Messenger (way peace be upon him) said: If that were harmful it would harm the Persians and the Greeks.